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THE

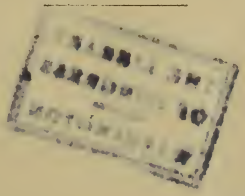
MOBERLY PULPIT.

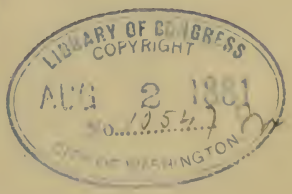
A Book of Sermons.

BY

J. C. REYNOLDS,

PRESIDENT OF CHRISTIAN UNIVERSITY, CANTON, MO





ST. LOUIS:
CHRISTIAN PUBLISHING COMPANY,
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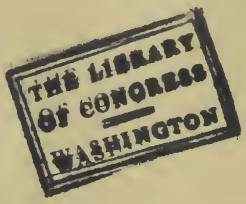

TO THE CHRISTIAN CHURCH

AT MOBERLY, MO.,

THIS LITTLE VOLUME OF SERMONS IS

DEDICATED,

AS AN EXPRESSION OF THE AUTHOR'S GRATITUDE FOR

GREAT CHRISTIAN KINDNESS

SHOWN HIM BY MANY MEMBERS OF THAT CHURCH.

INTRODUCTION.

There is no apology offered for the appearance of another book, for the addition of another little volume to the Christian Literature of the nineteenth century. It is the duty of Christians of every age to study the Scriptures. They are commanded to have the Scriptures dwelling in them richly. Obedience to this apostolic requirement necessitates careful study of the Bible. Full and entire compliance with Paul's precept can only be had by close, even critical study of the words of Christ, the apostles, and the prophets. Any book that will aid its readers in the accurate understanding of the divine writings, or that will strengthen their faith in Christ, in his promises and in his threatenings, has a right to appear and to claim a share of the attention of the reading public.

Believing that this little volume will do these things for those who shall give it a candid and careful reading, the author modestly offers it to all classes of readers. He confidently looks for some degree of appreciation from those who read carefully, think logically, and dig beneath the surface.

Believing that it is a good thing to exalt Christ in the hearts of the people, the first two sermons are devoted to an effort to reach a strictly Scriptural development of the Divine Nature of Christ, and the next two to a like development of his Human Nature. The fifth and sixth ermons teach of Christ as the Mediator between God and man, and the seventh is devoted to a careful presentation of Christ as our great High Priest. These seven discourses are all wholly devoted to the study of our Lord Jesus Christ.

The eighth, is a Baccalaureate Sermon, delivered before the graduating class of Christian University in 1880.

The ninth sermon is devoted to the Christian Duty of Self-Control as taught in the New Testament, and the tenth to Everlasting Punishment, as taught in the word of God. The eleventh sermon is devoted to the Duty of Christian Giving, and the twelfth is an Inaugural Address before the officers and students of Christian University.

The book is called THE MOBERLY PULPIT, because all the sermons except the eighth, eleventh and twelfth were preached in the Christian Church in Moberly, Missouri, and the author was Pastor of that church during the time of their preparation and delivery.

With a humble prayer that the Lord will bless it, and that it may be instrumental in doing good, the book is modestly submitted to the public.

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SERMON I.

THE DIVINE NATURE OF CHRIST.

PREACHED LORD'S DAY, MARCH 24, 1880.

TEXT.—"IN THE beginning was the Word, and the Word was with God, and the Word was God."—*John i* : 1.

MY DEAR BRETHREN AND SISTERS:

Your solemn attention is, this morning, asked to the loftiest theme upon which the human mind has ever been called to think. That theme is:

THE DIVINE NATURE OF JESUS, THE CHRIST.

The term nature is defined by Webster to be: "The sum of qualities and attributes which make a thing what it is as distinct from others; native character; created or essential quality; peculiar constitution." Webster also defines divinity to mean: "The state of being divine; the nature or essence of God; deity; godhead." These definitions seem to be sound, and they are certainly clear. Our work is, to find "the sum of the qualities and attributes" of Christ which make him "distinct" from other men. We, of course, admit that Jesus was a man. We believe him to have been possessed of our human nature. We believe more than this. We believe that he is *now* possessed of human nature. We believe that he bore it away from earth when he ascended up on high, and we believe that human nature is glorified in heaven in his person.

But our present task is to show that he is in his nature, in the very essence of his being, divine. We propose to prove that he is divinity's self, that he is God. There is none in all the uni-

verse like him. He is God. He is man. He is both human and divine, both God and man at the same time. Matthew says: "They shall call his name Emmanuel; which being interpreted, is, God with us." It is beyond all question true that the apostle understood him to be God in some sense. If in no sense of the word Godhood can be predicated of Jesus, it was a mistake to call him Emmanuel, or else Matthew misinterpreted the word. But Matthew wrote under the inspiration of the Holy Spirit, and of course made no mistakes. Jesus is the God-man, and was called Emmanuel for that very reason.

Let any candid man, possessed of good common sense, carefully study Matthew i: 18–25, inclusive, and Luke i: 26–38, inclusive, and he must come to the conclusion that God was the Father and Mary was the mother of Jesus. After a candid study of those two Scriptures no man can consistently deny his parentage without denying the truth of the history itself. All offspring has the nature of its parents. God being the Father, and Mary being the mother, Jesus combined the divine and human natures into one, and consequently was most appropriately called Emmanuel, "God with us."

We can not know all about God. We can not fathom infinity, nor comprehend eternity. But we can continually learn of God and know more and more about him from day to day. We have some tolerably well defined ideas of his character, derived from the manifestations of his attributes, both in his revealed word and in his works. All Bible scholars award to him infinity. He is absolutely unlimited. He is limitless. He is illimitable. All Bible students agree in the following propositions concerning him:

1. He is eternal. He is without beginning of days, and will never cease to be.

2. He is omnific. He is creative, able to create any thing, all things.

3. He is omnipotent. He possesses unlimited power, is all powerful.

4. He is omniscient. He is unlimited in knowledge.

5. He is omnipresent. He is every where present at the same time.

These five propositions are only a few statements as to the attributes of the Great Jehovah. They are only a part of the

manifestations of his character. But they are enough for one discourse.

Now, if I can prove that Jesus possessed, and exhibited all or any of these attributes, I will have proved that he is divine, that the divine nature is in him. We begin with the first:

JESUS IS ETERNAL.

Now let us hear Jesus himself: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Here the Savior prays while on earth, and in the flesh, for glory. Yet he prays not for new glory; but for the old glory that he had formerly possessed. At the time that he uttered this prayer he was in a state of humiliation. But he longs for the glory that he had enjoyed with the Father. He had possessed that former glory "before the world was," before this world was created. Certain it is, then, that Christ's being, and Christ's glory antedate this world. If Christ be not eternal, he began to be sometime. But he did not begin to be at any time since the existence of this world, for he says that he had glory with the Father "before the world was." All that this lacks of proving the eternity of Christ is, that it is possible, that there are older creations, older than this world. If there be no created thing older than this world, then, Christ is eternal, for he is older than this world.

But let us hear Paul on this point: "And he" (Christ) "is before all things and by him all things consist." Col. i: 17. This is said in immediate connection with the creation of all things in heaven and in earth, the creation of things visible and things invisible. This makes our Lord antedate all things created. He is older than the first thing created in this universe. Then, he is eternal, and there is no escape from this conclusion. But nothing is eternal but God. Christ, then, being eternal, is God.

Our second proposition is:

HE IS OMNIFIC.

He is creative. He is the Creator. Proof: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

This you will recognize as the beginning of the Epistle to the Hebrews. It is unequivocally declared that God made the

worlds by his Son. But *how* did God make the worlds by his Son? What part did the Son play in world making? Was he merely an instrument in the hands of the Creator like a sickle in the hands of the reaper, or a sword in the hands of the soldier? Or did he in full accord with the will of the Father go forth and himself do the work of creating worlds? These are proper questions, and they naturally arise in your minds. Whether we shall be able to fully answer these questions in the light of this single passage, it is not now necessary to determine, for we will take it in connection with other Scriptures. But, first, let us get what we certainly can from this Scripture alone. God is here said to have done three things:

1. He spoke to the fathers.
2. He spoke to the people of the writer's day.
3. He, also, made the worlds.

But did God do any of these things in his own person or directly? No. He spoke to the fathers "by the prophets." The prophets did the speaking. He spoke to the people of the apostolic day "by his Son." His Son did the speaking. He also made the worlds by his Son. Did not his Son do the world making? Was he not Creator? This is certain then, that Christ, to say the least of it, was an active participant in the work of making the worlds.

The Unitarian who seeks to escape the creative character of Christ, who denies that he is omnific, would object at this point, and learnedly tell us that the Greek word *aion*, the accusative case plural of which, is, in this passage rendered worlds, does not mean the physical worlds. That the word does not always mean this, is most readily granted. But that it applies to the material worlds in this place is stoutly maintained. Of course this is not the primary meaning of the word. But all words are used in more than their primary uses. It is claimed by those who deny the divine nature of Christ, that worlds mean the Jewish and Christian ages, or dispensations in this passage. But that will not do. For they were established by the speakings by the prophets, and by the speaking of the Son, but the making of the worlds was a distinct work. God spoke by the prophets, and spoke by the Son, but he *also* made the worlds by his Son. This was a separate and distinct work.

Not only so, but the writer of the Hebrew Epistle in the elev-

enth chapter and third verse, uses this language: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Worlds in this verse comes from the same Greek word, and is evidently applied to the material worlds, the worlds that are seen. The meaning of the verse is, that by faith we understand that the visible earth, sun, moon, planets and stars were not made out of materials furnished to hand, but that they were created, made out of nothing, by the word of God. But the things which are seen are the material universe. In the other passage, first quoted, they are said to be made by the Son.

Paul, in Col. i: 16, 17, says of Christ: "By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him." Then comes the verse before quoted: "And he is before all things, and by him all things consist."

Things visible include every thing in the universe that can be seen by the eye. Earth, moon, sun, all the planets, stars, comets, meteors, mountains, seas, flowers, trees, birds, beasts, human bodies. Things invisible include all existences in the universe not visible to the eye. Life, whether vegetable, animal, human or angelic, is invisible. You can see a tree, its trunk, its roots, its branches, its flowers, its leaves, its fruit, but you can not see its life, its vital force. You can see an animal body but you can not see its life. You may take a healthy man weighing two hundred pounds when all his vital forces are in their normal condition, and lower him into a well filled with carbonic acid gas, and he is a dead man instantaneously. Draw his body out, put it on the scales, it weighs two hundred pounds. No part of the material man is gone, yet the *man* is gone. The vital force is no more. The man's spirit has also fled. The spirit will not for a moment occupy a dead body. But you never saw a spirit, not even your own spirit. From the top of a chimney let fall a brick. With great velocity it falls to the ground. Why does it not fall the other way?

You tell me that gravity draws it with an irresistible force towards the center of the earth. True. But did you ever see gravity? No, you did not. Yet we are sure that wherever

matter is, gravity is there also. Wherever material is, the immaterial is there also as its counter part. But every thing that is, either is visible or invisible. We can conceive of nothing that is not one or the other. Now Paul, under the inspiration of the Holy Spirit declares that all things visible, that all things invisible, were created; yes, created; that is the word; *all* things; not some things; but *all* things were created by our Lord Jesus Christ. And, as if to cut off all cavil Paul also says that all things that are in heaven, that are in earth, were created by him.

Now, brethren, try to think of some creature, if you can, that is neither in the heavens, nor on the earth, that is neither visible nor invisible. Well, of course you can not do it. If you could conceive of such a creature, you would have to locate him somewhere, and if you even could do that, you would still be unable to find a place, state, or condition, between visibility and invisibility. Then Jesus is omnific. Jesus is the Creator. He who has created can create. But if Jesus be omnific, he is to all intents and purposes divine. No creature can create. He who creates exists before the creature. Hence, Paul says truly that "He is before all things."

Again Paul says that "By him all things consist." All things mean and include the things in heaven and the things on earth, the things visible and the things invisible. They consist, stand in their places, keep their relative positions in the present tense, in the year 1880, in the month of March, to-day, at this moment, because our Lord Jesus Christ holds them to their places. Why does not the moon come rushing pell-mell upon the earth, crushing both bodies into fragments, and destroying every living thing? You tell me that they are balanced, the one against the other, that they are held in equilibrium by the law of gravity. But we have seen that gravity is a subtle, invisible, immaterial influence. We have also seen that Jesus created that invisible something called gravity. Gravity is perhaps nothing more than the Creator's thought or will applied to all matter. Certain it is, that he is the author of it, and controls it, and that the worlds are enabled to keep their places by him. The third verse of the first chapter of Hebrews says of Christ: "Who being the brightness of his glory, and the express image of his person, and upholding all

things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." This is said in immediate connection with the statement that by him the worlds were made. "Upholding all things by the word of his power" certainly teaches that the present stability of the universe depends on him. He holds and upholds the worlds by the exercise of his divine power.

But we turn to another Bible writer and quote his words. The apostle John says: "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

In this Scripture everything is ascribed to Jesus that it is possible to ascribe to a perfect Jehovah. Both his eternity and divinity, and infinity, too, are taught here. The phrase "in the beginning" is the same as used by Moses in giving the history of the original creation. "In the beginning," expresses the period of the first creative act of the infinite Jehovah. Nothing, absolutely nothing, goes before the "beginning" but God himself. God, and only God, antedates the "beginning." But John, under the guidance of the Holy Spirit, says that the *Logos*—Word—was already in existence "in the beginning." The *Logos*—Word—was with God. The Word had a common existence with God. But the *Logos*—Word—was God. But every Bible student knows that John means by the Word simply Jesus Christ. We shall do no violence to the sense if we put Jesus in the place of the *Logos* in the passage. For John says: "The Word was made flesh and dwelt among us." The *Logos*—Word—made flesh, was Jesus Christ. He was made flesh in his conception and birth of the virgin Mary. He dwelt among us in Bethlehem, in Nazareth, in Bethany, in Galilee, in Judea, and in Jerusalem, preaching the gospel of the kingdom, teaching his disciples and doing his mighty works.

But this Word that was made flesh in Judea was with God in "the beginning," and "was God." Can language be plainer? Is not a man who persists in making Christ inferior, obstinately unbelieving? The plain statement of the apostle is easily understood. *How* the Word was God in the beginning, and *how* the Word was made flesh, may be too high, too deep, too profound for us. We may never in this life be able to under-

stand *how*. But the propositions that the Word *was* God and that the Word *was* made flesh are so straight forward, and couched in words so simple and so plain, that we can not fail to see the facts. Let us, brethren, with a faith that staggers not, lay hold on Jesus who was God "in the beginning," and who "was made flesh" for our sakes. Let us accept in full assurance of faith the facts, whether we can fathom the *how* or the *why* or not. Our salvation does not depend upon our philosophy; but remember, brethren, that "without faith it is impossible to please" our God. Our philosophy is a matter of little consequence, but our faith is a matter of the most transcendent importance. The unlettered rustic often outstrips the learned scientist in the Christian race. While the one is wasting his time in trying to harmonize the claims of Jesus with his philosophy, and not being always able to do that, rejects him; the other, believing all that God has said, accepts of him, trusts him, obeys him, and goes forward in the straight and narrow way toward the heavenly land.

"All things were made by him." All things were made by Jesus Christ, is the apostle's meaning. "Without him was not anything made that was made." The Greek word here rendered, was made, is defined in the Lexicon to Bagster's Greek New Testament primarily, "to come into existence; to be created, exist by creation." This is high authority. The definitions must be received as correct. The fact is that all things, all creatures, came into existence by Jesus Christ. "Without him was not anything made that was made," accurately rendered from the Greek, reads: Without him not one thing came into existence that did come into existence. Certainly nothing can be plainer than the fact that Jesus was and is the Creator of all things that have come into existence in this boundless universe. Whether suns, planets, satellites, stars, comets or swiftly shooting meteors, Jesus, our King, brought them into existence. Whether birds, beasts or fishes, whether microscopic infusoria or the huge elephant, Jesus, our Lord, brought them into existence. Whether men or angels, possessed of undying spirits, Jesus, our elder Brother, brought them into existence. Himself self-existent, and uncreated, he is the author of all created existence.

"In him was life" is another truth recorded of him by John.

He created all lower forms of life; but life was in him before there was any created or creature life. When was life in him? "In the beginning." That, then, was eternal life, for it preceded all creature life. But hear John again, in the first chapter and first verse of his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life." Now, this is the same Word, the same *Logos*, spoken of in the Scripture already examined. It is here called "the Word of life." Of this "Word of life," John asserts three things: 1. We have heard it. 2. We have seen it with our eyes. 3. We have handled it with our hands. When did John and the other disciples hear, and see, and handle this Word of life "which was from the beginning?" The answer must be, when "the Word was made flesh and dwelt among us." What kind of life was in him? The next verse gives the answer: "For the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and which was manifested unto us." That settles it. It was eternal life that was in Jesus that the disciples heard and saw and handled, and which they have declared to us. But if eternal life was in him at the beginning there is no escape from the conclusion, that he is himself both eternal and the Creator of all life.

But let us go one step farther. John says again: "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son hath not life." Here, again, we find eternal life in the Son. We have already seen that eternal life was in him at the beginning. But in this place we find it in him on earth. The record here is that God has given us eternal life. God gave his Son to man as a gift. He is God's best gift to us. But eternal life was in his Son. And when he became a gift to us we received the life eternal that was and is in him. "He that hath the Son hath life." Eternal life and the divine nature are thus made accessible to men, in the Son. He who opens the door of his heart and lets Jesus come in, at the same time lets eternal life come in; lets the divine nature come in; lets the Holy Spirit come in; lets the Father come in. When a man opens the door of his heart to Jesus, the devil goes out; his

past sins go out; the inordinate love of the world goes out; malice goes out; envy goes out; hypocrisy goes out; vain, foolish pride goes out; hardness of heart goes out, and rebellion against God goes out. When Jesus comes in, hatred gives place to love; revenge gives place to mercy; covetousness gives place to benevolence; corrupt thoughts give place to pure ones; unholy desires give place to chaste ones; and the love of the world gives place to the love of the things which are above.

Our third proposition is:

HE IS OMNIPOTENT.

He possesses and exercises unlimited power. We use the word power in two senses. We mean by it, sometimes authority, and sometimes might or strength. In the former sense we say that the governor has power to pardon a convicted criminal. No other man in the State is clothed with the authority to do such an act. In the latter sense we attribute power to a man possessed of great physical strength. We say that he is a powerful man. We say the same of a man endowed with great intellectual faculties. We call him a powerful man, too. In this sense, power means about the same as ability. Having one word to represent two or more ideas makes our language frequently ambiguous. In the Greek language there are two words, one for each of these two ideas. *Exousia* means authority, and *dunamis* means ability. These words both occur very frequently in the Greek Scriptures. We propose to prove that Jesus exercises power in both senses without limit. If we do that, then he is also omnipotent as well as eternal and omnific. Jesus himself says: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." This is the Great Commission. In it the word power comes from *exousia* — authority. He does not claim authority merely, some authority, in heaven, on earth, but he assumes to exercise all power both in heaven and on earth. There is no rule, no authority anywhere, no prerogative in the universe that does not of right belong to him. He overtops all authorities. There is no ruler higher than he. When he commands, it is with the authority of heaven and earth, with

the authority of God, angels and men. He is unlimited here. He is omnipotent at this point.

In the sense of ability or might he is absolutely unlimited, as is shown by the following considerations and facts:

1. He created the worlds. This has been abundantly proven already. Less than omnipotence can not create, can not make a world without materials. There can be no higher exhibition of power than to create.

2. He displayed unlimited power in raising the dead, opening blind eyes, causing the deaf to hear and the lame to walk.

3. He displayed omnipotence in laying down his life for the world, and taking it again. Of his life he said: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." He died and rose again. This is proof enough of omnipotent power.

Our fourth proposition is:

HE IS OMNISCIENT.

He is not ignorant of any thing. He knows all things. He is the only person who has lived on this earth who never made a mistake, who never uttered an indiscreet word. He never became entangled in his teachings. Though assailed by Scribe and Pharisee, he was never embarrassed. He always gave the best answer that could be given. The explanation of it is, he knew all things. At the age of twelve years he outstripped all the learning of all the doctors in Jerusalem. He knew the thoughts of the hearts of the people. He knew beforehand that Judas would betray him. He knew that Peter would deny him three times. He knew the time when he would deny him. He knew it before Peter had thought of such a thing. He knew that Jerusalem and the Temple would be destroyed. He knew that he would rise from the dead. He knew that his disciples would be persecuted, imprisoned, put to death. But we have not time to follow this thought farther now. But we have no fear nor doubt in declaring him omniscient.

Our fifth proposition is:

HE IS OMNIPRESENT.

He is everywhere present at the same time. This is verified by his promises. He is gone into heaven, but he has promised to be with us on the earth, too. We will content ourselves on this point with only one of his precious promises. He has said

that "Where two or three are met together in my name, there will I be in the midst." We, beloved brethren, are now assembled in his blessed name. He is in our midst; not visible to eyes of flesh, but none the less certainly present. He is visible to the eye of faith. Let not the eye of faith become dim. The eyes of flesh wear out, but the eye of faith ought never to fail, never to grow old, ought to grow brighter and brighter until we cross the Jordan.

But Jesus is not with us only. He is, at the same time, with his disciples in Paris, in St. Joseph, in Chicago, in Kansas City, in Cincinnati, in St. Louis — everywhere. The promise is to them as well as to us. Let us be solemn now! Jesus is here! Let no hypocrisy lurk in any heart here. He sees it if it be here. Oh! let us realize how solemn and how good a thing it is to meet with the Lord. Lift up your souls in thankfulness to our God to-day, brethren, that we can call the eternal, omnific, omnipotent, omniscient, omnipresent Son of God, our beloved elder Brother.

Now, is there a sin-sick soul here to-day who is willing to open the door of his heart and let Jesus come in? If so, while the brethren sing,

"Come, humble sinner, in whose breast,"

come, give us your hand in token of your desire to confess him before men.

SERMON II.

THE DIVINE NATURE OF CHRIST.

CONCLUDED.

PREACHED LORD'S DAY, APRIL 4, 1880.

TEXT.—"I and my Father are one."—*Jesus.*

MY DEAR BRETHREN AND SISTERS:

To-day we will continue the study of the Divine Nature of Christ. In the preceding discourse we proved Christ to be eternal, omnific, omnipotent, omniscient and omnipresent. To-day we will consider his oneness with the Father. This oneness, we shall see, involves his divine nature. We will hear the Savior himself on this transcendently glorious theme. There was a man, at the pool Bethesda, who had been suffering with an infirmity of thirty-eight years' standing. To this poor man Jesus, on a Sabbath day, said: "Rise, take up thy bed and walk." The man was thus, immediately, entirely cured of his malady. The Jews sought to take the life of Jesus for doing this good deed on the Sabbath.

To these persecuting, murderous Jews, Jesus said: "My Father worketh hitherto, and I work." The Jews were more angry than ever, and "sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." The Jews certainly understood him to claim equality with God. This he did not disavow. They looked upon him simply as a man, and to them it was an awful thing for him to claim equality with the God of Israel. With the Jews, the claiming God for his Father was equivalent to claiming equality with God. Jesus knew

that, and knowing that, he said: "My Father worketh hitherto, and I work." At this point one of two things is true: Either Jesus misled the Jews knowingly, or else he did claim equality with God. The former can not be entertained for a moment. Then the latter is true. But if Jesus claimed equality with God, he is equal with Him, and therefore, divine.

But Christ did not stop at that. To the Jews he further said: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." The Unitarian will struggle hard at this point to reduce Christ to the position of a creature. But he stops too soon. This is not the whole sentence. No man has a right to build a theory on a part of what the Savior says on a given topic. This is one of the fruitful sources of error. We closed the quotation at a colon. This will not do. Let us quote again, and go on until we reach a period: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the Son likewise." What things soever, is sweeping. Anything that the Father does, the Son does also. If the Son can do anything and everything that the Father does, he is in ability to do, equal with the Father. But, if equal with the Father, he is infinite. But, if infinite, he is uncreated and divine.

But Jesus goes on, and says: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." The Jews believed that God could raise the dead. Jesus agreed with them in this, and thus there was one point of agreement between them and Jesus. This common ground he makes the basis of an argument in favor of his claim to being equal with God. The power to raise the dead, to quicken, to make the dead alive, was admitted to be a God-like power. It was admitted that it could only be done by God himself. The Jews believed that, and Christ did not for a moment controvert it. Yet he says, "Even so the Son quickeneth whom he will." Now, if none but God can make alive, and that is admitted, for any one to claim to be able to do that is, in effect, to claim divinity, to claim to be God. This is just the thing to which Jesus does lay claim. Jesus does not quicken the dead simply as an agent empowered to raise some particular persons from the dead. "The Son quickeneth whom

he will." He has a will of his own in this work. The resurrection of the dead, then, depends upon the will of Christ. If it were his will, we should remain under the dominion of death forever. But it is his will that we shall live again. He has given indubitable proof both of his will and his ability to execute it in laying down his own life and taking it again. In his death, burial and resurrection we have the proof that he can quicken our mortal bodies.

Let us hear Jesus still farther. He says: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him." These words of the Savior are recorded in the twenty-second and twenty-third verses of the fifth chapter of John. All the words thus far examined are in that chapter. Remember that the contest is between Jesus and the Jews, they seeking to kill him for making himself equal with God, he not denying the charge, but justifying himself in exercising the divine prerogative. In these last quoted words he claims the right and the power to exercise all judgment. The right and power of exclusive judgment is his. He was possessed of this right and this power, even when on the earth and in the flesh. To be the unerring Judge of all men requires more than the highest possible human or angelic qualities. Eternal consequences to every human being are involved in the rulings and decisions of this Judge. All human judges are liable to err, and sometimes do err. Even when only earthly considerations are involved, there is provision made that an appeal may be taken from lower to higher courts; so that if human wisdom, in human weakness, stumble, and justice be not done, another trial may be had, affording an opportunity to correct errors and undo wrongs. But here is one who has been appointed Chief Justice of the Supreme Court of the Universe; yea, more than Chief Justice; He is sole and only, the *One* Judge of the Supreme Court of Heaven and of Earth. From his decisions, for all eternity, there can be no appeal. The *child* of God may be and sometimes is, wronged and oppressed by human courts and human judges. But if all earthly tribunals fail him he has one final appeal to the Supreme Court whose Judge will *never*, NEVER, NEVER, make an unrighteous decision. But such a

Judge must have infinite wisdom, so that he may know the law perfectly, so that he may know the facts perfectly in every man's case, and so, also, that he may know every man's heart perfectly. This Judge is to do, in all cases, perfect justice. Without infinite wisdom to know the law, without infinite wisdom to know the facts, without infinite wisdom to know the thoughts, motives, and purposes of the heart of him who is judged, an erroneous decision might be made. But as no mistakes will be charged upon the final Court, then we must award to the Judge infinite wisdom to know the right, infinite goodness to choose the right, and infinite power to execute the right. But to award infinity to this Judge is equivalent to awarding him divinity. Then the Judge is possessed of the divine nature. He is divine.

But let us now inquire the reason why "all judgment" has been committed to the Son? The Son himself gives the answer. It is as follows: "That all men should honor the Son as they honor the Father." The Greek has not the word man in this quotation. It reads: "That all should honor the Son as they honor the Father." This does not confine the honor due to the Son to men, as King James' version does. All intelligences, below God himself, are to honor the Son. When? Whenever they honor the Father. How? In every way that they honor the Father. How much? Just as much and just as fully as they honor the Father. Thus Jesus justifies himself in claiming equality with the Father. But further; it is impossible to honor the Father without honoring the Son. We have just seen that "all judgment" has been committed to the Son by the Father in order that all, both men and angels, should honor the Son as they honor the Father. Then it is the Father's will, that all should honor the Son as they honor the Father. Then to withhold equal honor from the Son is to contravene the will of the Father. But to contravene the will of the Father is disobedience. To treat Christ as in any way an inferior, is to oppose the Father's will. *Then Unitarianism is sin.* "He that honoreth not the Son honoreth not the Father who hath sent him," says Christ. There is no way of honoring God, of honoring the Almighty Father, only by believing IN, and loving, and obeying the "Crucified One." This is necessarily true. "For in him (Christ) "dwelleth all the fullness of the Godhead

bodily."—Paul. If you would honor the Godhead, you must do so in Christ, for it all dwells in him.

But let us exmine this short sentence, from the apostle to the Gentiles. We quote it again: "For in him dwelleth all the fullness of the Godhead bodily." Col. ii: 9. This is a wonderful utterance. We ought, with uncovered heads and with awe-stricken hearts, to contemplate this wonderfully sublime utterance. Remember that Paul, but not only Paul, but that God is talking about his Son. Paul is writing under the inspiration of the Holy Spirit. The Greek word here rendered Godhead is *theotees*. Its meaning, as defined by the best authority, is "divinity, deity, godhead." It also occurs with a little different orthography in Rom. i: 20, being *theiotees* in that place, and is defined to mean: "divinity, deity, godhead, divine majesty." Now observe the following facts in numerical order:

1. Divinity dwells in Christ. 2. Deity dwells in Christ. 3. The Godhead dwells in Christ. 4. The divine majesty dwells in Christ. 5. The *fullness* of the divinity, of the deity, of the Godhead, of the divine majesty, dwells in Christ. 6. *All* the fullness of the divinity, of the deity, of the Godhead, of the divine majesty, dwells in Christ. It is not some, or a part, or a degree of these things, but the fullness; yea, *all* the fullness of divinity, deity, Godhead dwells in Christ. 7. This dwelling is in the present tense, in the now, when Paul wrote, and belongs to the present dispensation. 8. This dwelling is bodily. *Somatikos*, bodily, is from *soma*, the body. In the incarnation, God in Christ took on human nature, took on man. In his death and resurrection, Christ redeemed that incarnate body from the dominion of death, and in his ascension bore it away from earth, and in his glorification changed it from terrestrial to celestial, from mortal to immortal, from fleshly to spiritual. So God in Christ puts on man, and man in Christ puts on God. In Christ God and man meet, and man, the sinner, made free from his sins, becomes God's child, and to eternal life an heir.

Let us listen again to the words of Jesus, in the fifth of John: "Verily, verily, I say unto you; the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." By the fiat of his word, Jesus while on earth, raised the dead. When he

spoke the words: "*Talitha, cumi,* arise!" . . . The young daughter of the ruler of the synagogue arose from the dead and lived again. When He said: "Young man, I say unto thee, arise;" the son of the widow of Nain was made alive from the dead. When "he cried with a loud voice, Lazarus, come forth," Lazarus, in his cold grave heard the quickening voice of the Son of God and came up out of the tomb. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." So says the Lord himself. No higher power can be exercised than that of giving life. As infinite and divine power was exercised in creating life in the beginning, no less a power can put life into the dead. Divine power only could have spoken life into the dead body of the little damsel; and into the lifeless form of the widow's son; and into the decaying flesh and bones of the brother of heart-broken Mary and Martha. It may be objected that the prophets and the apostles, in a few cases, raised the dead, and that they were and are not equal with God. True. But they did not raise the dead in their own name nor by their own power. Peter said to the lame man: "In the name of Jesus Christ, of Nazareth, rise up and walk." And he said to the multitude: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." This is the key to the miracles wrought by men. They were done in the name and by the power of God, delegated to them for that purpose. But Jesus healed the sick in his own name and by his own power. To the dead girl, he said: "I say unto thee arise." To the widow's dead son, on the road to the grave, he said, "Young man, I say unto thee, arise." To Lazarus, both dead and buried: "with a loud voice," he said, "come forth." He used no name but his own. As God breathed the breath of life into the dust-man, into the inanimate man, and thus imparted life where before there was no life, so Jesus exercising the same divine, life-giving power, spoke the word and life re-entered into the dead body of the daughter of the ruler of the synagogue and her young life began anew. Jesus spoke the word and life again entered the cold and stiffened

form of the young man of Nain; the warm blood again coursed its way through his veins and the mantle of ruddy youth again mounted to the cheeks of the widow's son. Jesus spoke the word and the decomposition of the body of Lazarus is instantly suspended. The normal condition of his flesh is at once restored. The nerve tissues are again electrified with life and sensation. His manly eyes again sparkle with intelligence and brotherly love as he looked into the tear-bedewed countenances of his loving sisters, Mary and Martha.

Why did Jesus do this? How did he do it? How could he do it? Because he had life in himself as the Father had life in himself. He had in himself all grades of life. He had all life in himself, and, being equal with God, he exercised the divine prerogative of giving life. Wherever and whenever he wills, he gives life. When he wills he will come again and speak with a voice that all in the grave, and in the deep, will hear, and when they hear that life-giving voice of the Son of God, they will come forth. Not only so; but he gives spiritual life to every sin-sick soul that comes to him in faith, in penitence, in obedience to his will. Those who are dead in trespasses and in sins, in submission to the gospel, are made alive unto God by our Lord Jesus Christ.

Now, let us sum up the things we have thus far learned of him. Let us enumerate the points of oneness between him and his Father. Let us count the points of equality between him and God: 1. We have seen that he is sole and infallible Judge. 2. We have seen that he is entitled to equal honor with the Father, both from men and angels. 3. We have seen that he, equally with the Father, has quickening, that is, life-giving power. 4. We have seen that he has life inherent, underived, within himself, as well as the Father. 5. We have seen that he quickens the sinful heart of the penitent sinner in the forgiveness of sins. 6. And, finally, we have seen that "what things soever" the Father "doeth, these also doeth the Son likewise." This amounts to perfect equality, not only in power and wisdom, but also in will, in purpose, in desire, in affection. Well and truly did Jesus say: "I and my Father are one."

But let us now turn our attention to the Savior's claim to equality with God in another direction. He claims equality with God as a Legislator, not only assuming and exercising the

right to heal the diseased man at the pool Bethesda, on the Sabbath day, in violation of the notions of propriety and righteousness held by the Jews, but on another Sabbath day, when his disciples were hungry, they went through the fields of grain not yet harvested, and plucked and did eat. This was thought by the Pharisees to be a grievous infraction of the law of Moses. His first reply to their chidings was sufficient to silence them, if they had been aware that consistency was then, as well as now, a jewel. He reminded them that David and his soldiers, when pinched with hunger, ate the Shew bread, a thing which was a violation of the law. It was not lawful for any to eat this bread except the priests. Yet, under the circumstances of pressing hunger, the Pharisees themselves did not condemn David for eating sanctified bread, contrary to the letter of the Law. Then why condemn Christ for allowing his disciples to satisfy the gnawings of hunger, to pluck a few heads of the ripening barley or wheat and rub out the new grains in their hands on the Sabbath day? Then he reminded them of the fact that the priest violated their slavish interpretation of the law in preparing and making the offerings on the Sabbath. Then why condemn him? They were, to say the least of it, guilty of great inconsistency.

But Christ makes two more replies to their criticism of his conduct on the Sabbath: 1. "But I say unto you, that in this place is one greater than the temple." This greater one is himself. The tabernacle was built by Moses according to a divine pattern, and the temple was built by Solomon after the same model. The law of God regulated the worship both in the tabernacle and temple. Jesus is greater than Moses and greater than Solomon, greater than the temple. He had as good a right, with his disciples, to vary from the letter of the Law as David with his followers had, yet the Pharisees justified David and condemned Christ. He had as good a right to vary from the letter of the law as had the priests, yet they found no fault with the priests, but censured Jesus. But Jesus utterly routs them by asserting his superiority over the temple and all connected with it. It mattered little after all whether the hunger of the disciples constituted an emergency equal to the one under which David and the young men with him acted or not. Jesus himself being greater than the temple, greater than the

law governing the service of the temple, had both the right and the power to suspend the law, to modify the law, to repeal the law, and to fulfill the law. But no power is competent to change, suspend, or disannul the law that is not equal to the power that made the law. God was the Lawgiver who enacted the law governing the temple worship. But Jesus claimed the right to suspend the law in this case. Then he is equal with God. To escape this conclusion, the objector would have to show that Christ made a false claim. He would have to show that Jesus made a false statement in saying: "But I say unto you, that in this place is one greater than the temple." But that will hardly be undertaken. Then the Savior, being equal with God, is divine.

2. "For the Son of man is Lord even of the Sabbath day." The Sabbath was an institution of divine appointment. The observance of the seventh day of the week rested solely on the authority of a legal enactment. It was lawful to worship God on that day, but there were many things unlawful to be done on that day that might be lawfully done on other days. But Jesus claimed to be Master of the Sabbath, to be greater than the Sabbath. This is claiming higher authority than the law that established the Sabbath, higher authority than the law governing the Sabbath. But God enacted the law creating the Sabbath and governing the Sabbath. Then no power can be greater, and no authority higher than this law and be not at the same time equal with God. Then our conclusion is again reached that Jesus the Christ, is divine.

From all the Scriptures thus far examined this morning, it is certainly quite clear that the loving Savior thought himself equal with God. He surely was profoundly impressed with the idea that the divine nature was in him. He certainly can not be charged with being self-deceived. It takes a bold skeptic indeed to assume that. On the other hand, can it be said that he knowingly made false pretensions? No intelligent infidel will undertake to establish that.

We will occupy the remainder of our time this morning, in candidly and carefully examining a few Scriptures, that some people have thought to contradict the position that we have maintained in this, and the preceding discourse. Remember that our theme is the Divine Nature of Christ. All that con-

trovert the position already argued, undertake to show that Christ is in some sense a creature, that he is inferior to the Father. Paul says that he "is the first-born of every creature." Paul uses this language, Col. i: 15. The strength of the Unitarian position, if it has any strength, is the inference drawn from this language that Christ is a creature. It is said that "the first-born of every creature" must be a creature. To prove that Paul himself did not even believe that he was a creature and did not mean to say it, we have only to quote this same passage more fully. Hear him: "Who is the image of the invisible God, the first-born of every creature, for by him were all things created, that are in heaven and that are in earth, visible and invisible." It is an absurdity to call the Creator a creature. And yet every man perpetrates that absurdity, who engrafts Unitarianism on this passage. The reason assigned for calling him "the first-born of every creature," is that "by him were all things created." The word first-born is explained further in the seventeenth verse: "And he is before all things and by him all things consist." He is older than any created thing. Then being the first-born of every creature does not mean that himself is a creature, that he was created first. It can not mean that without contradicting the very next sentence in the same period, "for by him were all things created." Paul goes on: "And he is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all fullness dwell." Pre-eminence, superiority, fullness, completeness, are the things aimed at in this struggle of words to express to the human understanding, the grandeur and sublimity of the character of the Son of God and the Son of man. Instead of reducing him to the rank of a creature, just the reverse is aimed at by the apostle in his wrestling with ideas of eternity and infinity.

"Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." This quotation cuts a sentence in two. And by this violent procedure some men think that they prove Christ to be an inferior. But these words prove just the reverse, when taken in their proper connection. This language is in the fifth chapter of John and used by the Savior to the Jews when they sought to kill him for

making himself equal with God. It is a part of his defense against their persecutions. We have already seen that he did make himself equal with God. Yet he does it with heavenly modesty. He exalts the Father as highly as the Jews could have asked. "The Son can do nothing himself, but what he seeth the Father do," taken out of its connection, might be easily construed into an acknowledgment of inferiority, by a superficial thinker. But why this statement? Why could he do nothing of himself? Simply for the reason that he is "equal with God." If he were an inferior, if he were a mere creature, he could have done a thousand things of himself. A sinful man can do many things of himself. Every sinner does all his wickedness of himself. Certainly God does not have any part in a wicked man's conduct. If Christ had done any thing of himself, any thing not according to his Father's will, any thing independently of his Father, that would have overturned his claim to equality with God. But being with the Father equally wise, equally loving, equally just, equally divine, equally merciful, and, both, being absolutely infinite, there could be no conflict between them. There could be no separate action. In creation and in redemption, from all eternity to all eternity, they have acted and will act in unity and not separately.

Now let us quote the whole statement at the expense of a little repetition: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." We have before considered the latter half of this Scripture. But we quote it here to show the correctness of the exegesis just given of the first half of it. We also ask your attention to another feature of these words of the Savior. Take notice, particular notice, to two clear statements in this language: 1. That Jesus says he can do nothing except what he sees the Father do. 2. With equal clearness, he says: "What things soever" the Father does the Son does also. Now put these two statements together and it is as clear as the noonday sun that Jesus sees all that the Father does. To finite beings, the ways of God are past finding out, but to Jesus they are all open. To him they are all well known. To his eye they are all visible. He does them all too. If we had no other proof, this of itself establishes his divine nature.

"I can of mine own self do nothing." This is part of the same conversation with the Jews. It is true, as we have seen, because he and the Father are one, are unity. In the nature of things there can not be two conflicting infinities. There may be any number of finite beings in conflict with one another. The finite may, for a time, wage a hopeless warfare with the infinite, but two, or more, infinities in conflict, or separate, or independent of each other, are an absurdity. God is infinite. Jesus is equal with God. Then Jesus is infinite. This is an absurdity if they act separately. But it is good sense and eternal truth as Jesus puts it. He says: "I and my Father are one." This will explain the seeming inferiority of the Son. All such expressions as those we have considered, that to the superficial mind, seem to indicate that our elder Brother is, or was an inferior, was a creature, when we dig down a little beneath the surface, show him to be divine, and eternal and infinite.

Yet, with all that there is, in infinite power, wisdom, goodness, love, and mercy, the Son of God came on a mission of love and of mercy to this world of sin and death and for a time suffered, and hungered, and thirsted, and was tempted, and sorrowed, and wept, and finally died, not for his own sake, but for our sakes. He puts forth infinite power, not in the storm cloud, not in the thunder bolt, not in the earthquake, not in the frightful cyclone, but in the gentle wooings of divine love and mercy he appeals to our hearts. He offers to us the infinite love of his great heart, and only asks that we allow him a place in our hearts. Do we have a responsive affection for him in our souls to-day, brethren? Are we keeping his commandments? In a few moments we shall engage in the solemn duty of celebrating his death. But does our faith lay hold of the mighty fact that we commemorate? Do we gather the truth that the eternal, infinite one came condescendingly down to us because he loved us? Do we realize, that to rescue us from sin, and from death, he clothed himself in our nature, poured out his blood as an offering for our sins, and then entered into the dominions of death, fought our battle with "the king of terrors," and won for us the victory over the prince of darkness? Let us, beloved brethren, at this solemn moment, look down into our own souls, examine the motives of our hearts, bid deceit, hate,

and the care of this world depart, and let the King of kings have full possession at this solemn moment. Let not the world intrude now!

But there are many of our friends who have not yet accepted of the divine Savior; who have never confessed his name before men; who have not been "baptized into his death;" who are yet in their sins; who are yet under condemnation. We turn to you, now, and appeal to you, "to flee from the wrath to come." If death were to come to-day, he would find you unprepared, and your precious souls would be lost forever. Will you go on in sin, walking in the broad road that leads down to death? Is your soul burdened to-day with the guilt of sin? The loving Savior says: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Will you accept the Savior's invitation? While the brethren sing:

"There is a fountain filled with blood,"

we ask you, in his name, to come!

SERMON III.

THE HUMAN NATURE OF CHRIST.

PREACHED LORD'S DAY, APRIL 11, 1880.

TEXT.—"He took not on him the nature of angels: but he took on him the seed of Abraham."—Heb. ii: 16.

MY DEAR BRETHREN AND SISTERS:

As the two preceding discourses were devoted to the study of the divine nature of Christ, we devote our time this morning to the study of his human nature. In our first discourse we learned and proved that he was divinity and humanity united, that he was and is God, in man, as set forth in the Scriptures, in styling him Emmanuel. If he were only divine it would be impossible for us to be saved from sin and death; and if he were only human our salvation would be an impossibility. The phrase, "Son of God," is applied to him very frequently, and the phrase, "Son of man," is applied to him with equal frequency. If it were not true that he was, and is, possessed of both natures, these two phraseologies would not be, and could not be applied to him as they are. The whole tenor of the Scriptures is to the effect that he is both divine and human. But, this morning, it is our business to look at the human side of Christ. But, while we do this, we abate not one "jot or tittle" from his perfect divinity already set forth.

Whoever will carefully, and candidly, and thoroughly study Matt. i: 18–25 and Luke i: 34, 35, must be convinced that the divine and human were united in his conception. There was in his conception, in his birth, in his life, in his death, in his resurrection, and in his glorification, and still continues to be in his reign, a perfect union of human nature and divine nature, in all their completeness and entirety and perfection. Let us

trace his earthly childhood's history, taking all the known events of his child life on earth:

1. He was born of the virgin Mary, in Bethlehem. Matt. ii: 1; Luke ii: 6, 7.

2. A host of angels came from heaven to earth and announced his birth to Jewish shepherds by night. Luke ii: 8–14.

3. The shepherds went to Bethlehem and saw the babe in the manger. Luke ii: 15–20.

4. He was circumcised on the eighth day, according to the law of Moses. Luke ii: 21. His name was called Jesus at the same time.

5. When he was forty days old he was taken to Jerusalem and presented to the Lord in due form, in the temple, according to the law. Luke ii: 22–24; Exodus xiii: 2; Lev. xii: 2–8.

6. While in the temple, Simeon, an old man, under the inspiration of the Holy Spirit, took him up in his arms and blessed God. Under the impulse of the Spirit he recognized the Christ in the babe of the manger, then, forty days in the flesh. Anna, an aged prophetess, likewise recognized him as the Christ. Luke ii: 25–38.

7. Next came the wise men, learned men from the East to Jerusalem, having seen a star that signified to them that a king of the Jews was born. They, finally, guided by the star, found him, and Joseph and Mary, in Bethlehem. They both worshiped him, and gave him costly gifts. Matt. ii: 1–12.

8. Joseph warned of God of Herod's wrath, fled with him and his mother into Egypt. Matt. ii: 13.

9. He dwelt in Egypt until after Herod's death. Matt. ii: 14, 15.

10. God notified Joseph of the death of Herod, and he returned with the child and his mother from Egypt. Matt. ii: 19–21.

11. The family residence, after the return from Egypt was in Nazareth and not Bethlehem. Matt. ii: 22, 23; Luke ii: 39.

12. At twelve years of age he went with Joseph and Mary to Jerusalem to the feast of the Passover, and lingered in the temple, talking with the Doctors and astonished them with his superior wisdom. Indeed he astonished all who heard him. Luke ii: 41–51.

This is the consecutive history of his childhood, as far as it is possible for us to know it. Any thing more than this is the invention of cunning priests or wild guess-work. In the child

himself, all the human nature that is seen in other children, was also seen. In the star, in God's warning to the wise men, in God's warning to Joseph, in the angelic visit to the shepherds is seen, very clearly, that God and angels are taking a very special interest in him. A superhuman future is portended for him in the prophecies of Simeon and Anna, in the temple. But these prophecies were the result of the impulse of the Spirit in the prophet, and prophetess, and not in any thing seen in the babe by human wisdom or foresight. This is put forth so clearly by Luke, that mistake is hardly possible. At the age of twelve he did once manifest remarkable wisdom. Aside from this, his child life, as far as we know or can know it in this life, was as human as other children's lives. But after this, both his human nature and divine nature are exhibited in everything he said and everything he did. Sometimes one standing out more prominently, sometimes the other. But neither nature is almost never entirely out of sight, to the thinking mind. So that when we study one nature the other is always present, and we can not separate them. Luke adds that "Jesus increased in stature and in favor with God and man." He had before stated that he went down from Jerusalem to Nazareth with Joseph and Mary, and was subject to them.

We have no further account of him until he was thirty years of age. About eighteen years of his earth-life are wholly unknown to us, only that he dwelt in Nazareth. At thirty we see him baptized by John in the river Jordan. Here we have an opportunity to study his nature. John's baptism was for men, for human beings. Jesus acknowledged his human nature in coming to it. But John's baptism was for sinners, and for that reason John refused at first to baptize Jesus. John demanded repentance of those whom he baptized. They confessed their sins. John refused to baptize Jesus on the ground that Jesus was better than himself. He said: "I have need to be baptized of thee, and comest thou to me?" Nothing is clearer than that John regarded Jesus, not as a sinner, but as one needing no repentance, no confession of sin and no baptism. If John were mistaken Jesus left him in mistake. But he was not mistaken. Jesus was not a sinner. He had done no wicked act, spoken no wicked word, and entertained no wicked thought. He manifested no penitence. He did not repent for the reason

he had done no wrong of which to repent. He did not then, nor did he at any time, confess any sins. How, then, can it be true that he is perfectly human and not a sinner? We see all other men sin. We answer first, that had he sinned once, only once, that would have overturned his claim to the divine nature, to oneness with the Father. God does not sin. God is infinite in goodness, and never has sinned, and never will sin. If Jesus had sinned once that would have proved that he was not infinite in goodness, and, consequently, not equal with God. It is clear to any one that the divine Being will not sin, and that Jesus, possessed of the divine nature in its fullness and in its entirety, did not, and will not, sin. But human nature is popularly said to be totally depraved, necessarily, naturally sinful. This is an error. If it were true, there could be no salvation. If it were true, then Christ could not, and would not have taken our nature upon him. If human nature is necessarily sinful, then whoever has that nature is naturally sinful, naturally a sinner. But God is the Author of our being, the Maker, the Creator of our nature, and if our nature is necessarily and essentially sinful, then there is no escape from the position that God himself is sinful. But that will not be admitted, ought not to be admitted, because it is not true. Then the contrary has to be admitted, and is true, that God created human nature sinless.

Sin is a parasite that has fastened upon human nature, and is, and has been, from the time of the fall, preying upon it, corrupting, debasing, and killing it. As the mistletoe that fastens upon the oak is not the oak, so sin, that fastens itself on human nature and saps the life out of it, is not human nature. As the parasitic insects that prey upon an animal body and suck the life blood out of it, are not that animal itself, so sin is not the human nature on which it preys. Before the fall man was not a sinner. But Adam possessed all there is in human nature before he sinned. But in the fall, sin with all its direful consequences, fastened upon him. But when Christ took upon himself our nature in its entirety, he no more became a sinner than one would become mistletoe who becomes an oak.

Christ did take upon himself all that is essentially human, but that did not include sin. Adam was all that was essentially human before he became a sinner. Christ was, then, in his human nature all that Adam was before he sinned. All that

he could, and all that he did, take upon himself, without compromising the divine nature.

Now let us examine the paradisical state of man, and thus learn what is essentially human nature. We can only do this to the extent that it is revealed to us in the Scriptures, and as it is exampled to us in the person of Adam and Eve. To study human nature, we direct attention to the first human pair in Eden: 1. They were not sinful, were not sinners, for Moses says, in immediate connection with the creation of the first human pair: "And God saw everything that he had made, and behold it was very good." Then sin, as we have been arguing, is not a part of their nature. Then, when Christ took upon himself human nature in its essentiality, he took upon him that which "was very good." 2. They were possessed of material bodies of flesh and blood. When God's Son became a man, he too took upon himself a body of flesh and blood. 3. They were susceptible of temptation. That is to say, they could be tempted. So could Jesus be tempted. They were tempted. So was he. Being tempted is not sin. Proof: "For we have not an high priest who can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. iv: 15. In the Greek of this verse there is nothing to correspond with the word *yet*. It was inserted by the king's translators. The Greek says that Christ "was in all points tempted like as we are without sin." Then temptation is not necessarily sinful. If so Christ sinned, for he was tempted in all points. But it is expressly stated that it was without sin. It is also stated that he was tempted like we are. Adam's sin did not consist in being tempted. Our sins do not consist in being tempted. 4. The power of choice is an essential element of human nature. The original human pair had the right to choose whether they would yield to the temptation or resist it and obey God. They exercised the right and the ability of choosing. They chose to eat the forbidden fruit and ate it. This was disobedience; this was sin. Christ also exercised the right of choice. But he chose to resist the temptation, and he did not sin. Adam and Eve could have chosen differently. So with us, we could do differently when we allow ourselves to be led away. The power to do wrong could not exist without the power to do right. 5. Man, in the first place, was capable of

doing. Hence the tree of life was placed in the Garden and he was allowed to eat of it and "live forever." So when Jesus became a man he too took upon him a body like Adam's that could die. 6. Man was made to obey God, made able to obey. Obedience to God was his normal condition and his duty even in Eden. So when our Lord took upon him our nature he accepted the obligation to obey.

So when Jesus came to John and "John forbade him, saying, I have need to de baptized of thee, and comest thou to me?" he did not say I am a sinner, I confess my sins, I repent; nor did he offer any evidence of repentance, or "bring forth fruits meet for repentance," but said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." The man Christ Jesus was a Jew. John's baptism was, with the Jews, mandatory, and as Jesus was a Jew in his earth-life it was mandatory to him, and it was his duty to obey it, though he had no sins to be forgiven. He was obedient to the authority of God. Just as soon as he rendered obedience, the Father in heaven acknowledged him: "So, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." This act of obedience on his part was an earnest of what his entire earthly ministry would be. In this act of simple obedience, there was a pledge of obedience unto death itself.

But Jesus took upon him our nature under the unfavorable circumstances in which sin had involved us. We had been for centuries and ages debarred access to the tree of life. Countless millions of our race had already gone down, consigning their bodies to the dust and their souls to the unseen world. All then living and to come after them were going on in one countless army down to death. Jesus accepts and takes upon him our nature under these unfavorable circumstances. When the sentence had passed upon all the race: "Dust thou art and unto dust shalt thou return," he accepted the situation and became dust too. When Jesus came, a tender babe in Bethlehem, the whole race had an inheritance of death. Jesus accepted our inheritance in all its parts. He took upon him our flesh with its appetites depraved and perverted. He

accepted our dying condition. He died our death of the body in a most aggravating and excruciating form.

He took upon him our inheritance from Adam. But did that inheritance include actual sin? We answer that it did not. If it did, then Jesus was a sinner. But that he did not sin, is the unequivocal statement of Scripture. Let us see whether, in the nature of things, sin could be a matter of inheritance. What is sin? "Sin is the transgression of the law." So testifies the inspired apostle. Sin is an act, a thing done. But can an act be an inheritance? It can not. Let us illustrate. Sin, as we have seen, is the actual violation of law. The law of Missouri forbids theft, and every one who steals is a sinner against the State. The State has not only the right, but ought to punish the thief, ought to punish the sinner. But can the State punish the children and the grandchildren and the great grandchildren, and all the descendants of the thief for a thousand generations? If they are all thieves the State ought to punish them. But if they be not thieves it is quite clear that the State can not and ought not to punish them. But all will agree that the child is not guilty of the theft that his father committed. The father's thievish example, the father's bad influence may lead the child to commit the crime of theft. But it is never punishable, because never guilty, for the crime of theft, until it has committed the crime by its own act. The child may and does inherit the bodily health and condition of the parent. He inherits the passions and disposition of mind of the parent. A drunkard's child inherits the father's appetite for strong drink. But if the son controls that appetite and never indulges it, he will never be a drunkard and will never be guilty of the sin of drunkenness. While, then, the child has entailed upon it the depraved appetite of its father, it does not and can not directly inherit its father's sin, its father's guilt, and is not held accountable for its father.

In just such a way as that we stand related to Adam. He ate the forbidden fruit with his wife in Eden, and transgressed the law of God, and he and Eve in that act became sinners and punishable with the penalty due to sin. That penalty was death. Adam and Eve died because of that sin. It was a plain transgression of the law, and the law said: "In the day

thou eatest thereof thou shalt surely die." The law made no other provision for the sinner than to suffer the penalty. In this case the penalty is death. This is a law of universal enactment. It has never been repealed. It is in force to-day. Death is still the penalty of sin against God. But this makes it necessary to ask the questions: What is life? What is death? We can not exhaustively answer these questions, for the reason that life, like God, has to do with eternity and infinity; and death, being the exact reverse of life, has also to do with eternity. But we can know something about them. We can not now enter into an investigation of these two terms. But we can have before our minds a few well settled considerations concerning them. Life is well known to be always associated with organization. Life is always found where there is union, where parts or members are properly associated together. Break down the organization, dissever the union and death reigns where life was. Dismember the parts of a body and it becomes a dead body. Sever a branch from a tree and the dissevered branch is dead. Amputate a limb from the human body and the limb is dead. In any way break up the organization of any body and the whole body is dead. Death then is disruption, disunion, disorganization, separation. A man can die only in the senses in which he lives. In Eden Adam lived in two senses at least: 1. He enjoyed union and communion with God. God talked with him face to face, so to speak, and God said that the man was "very good." But God is Spirit, and any union that any man enjoys with him is a union of spirits. But such a union is spirit-life. Such a life Adam and Eve enjoyed in the Garden before the fall. But sin entered and corrupted the human spirit, and there was, at once, a separation of the human spirit from the divine Spirit. This was spiritual separation, spiritual disruption, spirit severed from Spirit. This is the length and breadth, the height and depth of spiritual death. This is the death described by Paul when to the Ephesians he says: "You hath he quickened who were dead in trespasses and in sins." This death Adam and Eve both died when they ate the forbidden fruit. This death every sinner dies when he becomes a sinner by committing "The transgression of the law." God and Adam were now apart; sin had separated

Adam's spirit from God's Spirit. Adam's spirit is not blotted out, is not annihilated, has not ceased to be. But it is separated from God and destitute of all the honors, all the happiness and all the glory that was his by virtue of union with God. 2. But Adam lived also a bodily life. But after he sinned, God put him out of Eden, and put a flaming sword, that turned in every direction, about the tree of life, for the avowed purpose of preventing him, now that he had become a sinner, from eating of the tree of life and living forever. Hence his body was allowed to wear out by time, by toil, by accident, by disease and die.

All Adam's children are born outside of Eden, and they can not approach to and partake of the tree of life, and of course must all die the death of the body. Not one single member of the human race partook of the forbidden tree except Adam and Eve. This was the original sin, so far as man is concerned. The first pair, only, are directly guilty of it. But by this sin they lost their paradisical home, and, with it, the power of perpetuating the life that now is. Their children then are, by inheriting this loss of Eden and this loss of the tree of life, subjected to the death of the body with all the pangs and woes attending it. Let us illustrate: Suppose a man possessed of a beautiful home, a rich estate, and plenty of money, should engage in gambling and riotous living, and lose all his money and even gamble away his house. His wife and little children would be turned out of doors and thus be rendered homeless. In such a case would the children be guilty of the sin of gambling? Certainly not. But would they not suffer the penalty of gambling? They would, to the extent of the loss of home and the pleasures that it afforded. Now, suppose that there had been in that home a tree of life, the fruit of which would perpetuate their lives forever. But when the father mortgaged away the home and all that appertained to it, this tree of life would go with the estate. In law the children are represented by the father. In the father they representatively sign away their right to home, and in such a case their life. The father, in such a case, sins in his own person, is guilty of serious fault. The children have only sinned representatively. They could not help it, yet it lost them home, lost them honor and lost them life. In this sense it is that Paul says: "Wherefore, as by one

man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v: 12.

When humanity was driven out of the Edenic home on account of sin, it was indeed houseless and homeless. Jesus, in taking upon him our nature, took also our misfortunes and our poverty. He took upon himself our homelessness. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." How fully he takes upon him our destitution, our poverty. Though himself innocent of all fault, yet how willingly and how lovingly he bore our griefs.

The first act of the Savior's public life, as we have already seen, was baptism. This was an obedience. Obedience to authority is man's first duty. When Jesus was a man on earth he was obedient in his childhood, and began his public ministry in obedience. One object of his living on earth and in the flesh was to afford a perfect pattern to men of what this earth life ought to be. To afford a perfect pattern to us he must live this life in our nature. Had he taken upon him any other nature than ours, while he might have lived a perfect life, we could not have seen it, and we could not have understood it and could not have followed it: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii: 16. Had he taken on him the angelic nature, the pure life and ministry that he could have exhibited to the angels would have been unseen by us, and would have afforded us no pattern. It is both our duty and our highest interest to follow Jesus. He has for our good commanded us to follow him. Had he become an angel, and not a man, we should not be able to follow him. But when "he took on him the seed of Abraham," he placed himself in our reach, in our sight, and began the career, that he would have us imitate, in obedience.

But as long as we are on this earth, so long will it be true, that we shall be tempted. By this means we shall always be dragged down to shame and suffering and ruin without a pattern to follow in overcoming temptation. Jesus does not stop at precept, but he gives example too. "He took on him the seed of Abraham" and became a man, and "was in all points tempted like as we are," overcame the temptations, and showed

us how to act when we are tempted. He successfully resisted all temptations, and that in human nature too, that he might break Satan's yoke for us, and show us how to resist the tempter and overcome the temptations. If he had resisted and overcome in the angelic nature it would not have benefited us. What we needed was to have the battle fought in our own nature. Christ "took on him the seed of Abraham" that human nature, that man, in Christ, might enter into the fight and gain the victory over the tempter and learn how to resist the devil.

The second act of the Savior's public life was to be led into the conflict with temptation, into conflict with the prince of tempters, into conflict with all the powers of temptation concentrated in the old serpent, the devil himself. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." Matt. iv: 1. "And immediately the Spirit driveth him into the wilderness." Mark i: 12. "And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." Luke iv: 1.

"The statement that Jesus was led up by the Spirit to be tempted, shows that he was subjected to temptation in accordance with a deliberate purpose, but a purpose not his own. Mark uses the more forcible expression: 'the Spirit *driveth* him into the wilderness.' It is an example, then, not of voluntary entrance into temptation, but of being divinely led into it for a special divine purpose." McGarvey, Com. p. 40.

For our sakes this battle with the tempter was a necessity. Yet, for our good it would not have done for Jesus to seek this contest. Jesus is our exemplar and it is our business to follow him. But it would be very dangerous to us to seek temptation. Hence he did not seek temptation. So we must not seek it. But as we are often involved in temptation and need to know how to extricate ourselves without sinning, our Lord and Master was led, was driven "into the wilderness to be tempted of the devil." In this measuring of swords between the prince of darkness and the Prince of peace, Satan musters all the power that he had. He never worked harder than in this case. His first effort was made by an appeal to the appetites of the flesh. Jesus "fasted forty days and forty nights." After that he was hungry. In his keen hunger was seen our humanity.

Forty days he was without food. It appears that his hunger was held back for forty days. For a time a river can be dammed up and prevented from running. The waters accumulate and are piled up in vast quantities. Suddenly the dam gives way, and millions of tons of water, in mighty flood, rush headlong down the stream, carrying every thing before it. So the natural appetite for food was somehow held in abeyance in the body of Jesus, while, for all that forty days, he fasted. Then the flood gates of appetite were thrown open and ravenous hunger swept through his mortal frame. Then was the devil's opportunity if ever. When Jesus was overwhelmed by the gnawings of terrible hunger, Satan adroitly says: "If thou be the Son of God, command that these stones be made bread." This was very craftily put. The superficial mind does not very readily see that there would have been any thing wrong in turning a stone into a loaf of bread. Jesus was the Son of God and had power to turn a stone into bread, and then he was so hungry. Yet it would have been wrong for him to have turned a stone to bread, and he would not do it. He chose to bear his hunger and trust his Father for something to eat. He was hungry just like we are hungry. But his hunger was intensified by his long fast. A fleshly appetite can never be more overwhelming than was the hunger of Jesus at that most critical moment. Satan understood well the situation. If Jesus could only have been induced to command one little stone to turn into bread, the salvation of the world, the salvation of the whole human race, your salvation and mine, dear brethren, would have been defeated, would have been forever impossible. One misstep, one unguarded word on the part of our blessed Savior at that critical, at that terrible moment, would have consigned you and me and all our race to the perpetual dominion of our worst enemy, old Satan himself. The old serpent was making a bolder stroke than he did in Eden. There he only contested with human power and human nature, though that human nature in the Garden was most favorably situated. But now he enters the lists with human nature, worn down by long fasting, and now terribly pinched by the gnawings of present hunger. But the divine has entered into the human in Jesus, and a victory over him will be a victory over God. This is Satan's ambition, to break the power of the Almighty.

Jesus was, and is, the last hope for man. Satan sees that if he can, in any way, induce him to take the least false step, then the human race will be his forever. He knows that if he ever succeeds by an appeal to human appetite he must do so now. He knows that if he fails now, he will forever fail by that kind of temptation. He knows that if he fails at that point and at this time, that forever after, every man who puts his trust in Jesus and calls on him, will be enabled to overcome all temptations that come through human passions.

Knowing this, how cunningly he says: "If thou be the Son of God command that these stones be made bread." But with all the sublimity of quiet, modest majesty, Jesus says: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." At the utterance of these words Satan knew that he was foiled. He knew that his dominion over man through the instrumentality of his appetites was forever lost. He knew that when the hosts of Israel were starving in the wilderness, as they supposed, that God had taught them that they could be fed without the bread of earth, that by the fiat of his word he sent bread, manna, from above and fed them. He knew that Israel was typical of Christ, and now, he saw that Christ, though the hunger of hundreds of thousands of Israel in the wilderness was concentrated in him, was looking to his Father for sustenance. He saw that Jesus would not show any mistrust of his Father by turning stones into bread to satisfy present hunger. In that way the devil made no further attempt. He gave it up. Jesus was triumphant. In him, dear brethren, we are able to successfully resist all temptations. Let us continue faithful to him. He will be with us in six troubles, and in the seventh he will not forsake us. He will take us to heaven in the end and give us crowns of glory there.

While the brethren sing:

"Now is the accepted time,"

we invite those who have never confessed him to come and obey him, and make him their Brother too.

SERMON IV.

THE HUMAN NATURE OF CHRIST.

CONCLUDED.

PREACHED LORD'S DAY, APRIL 18, 1880.

TEXT—"But made himself of no reputation, and took upon him the form of a servant." Phil. ii: 7.

MY DEAR BRETHREN AND SISTERS:

Your attention is asked, this morning, to the continuation of the study of the human nature of our Lord Jesus Christ. At the close of the preceding discourse we left him in the wilderness with the tempter. He had just come out triumphant over the devil in his assault upon him through the appetites and passions. Jesus, borne down by the weakness and the terrible hunger following forty days fasting, came out of the contest unscathed. Satan was defeated and knew it. He did not try to succeed by appealing to another one of the appetites pertaining to human flesh. But there is more of a man than the flesh. Jesus having taken upon him our whole nature was liable of course to be tempted in every way that we are. It was necessary for us, that he be tempted in every possible way that we can, so that he might show us how to overcome in every possible case, and that he might break the tempter's power for tempting in every particular. So the tempter next appeals to what the apostle John calls "the lust of the eyes." To do this he places Jesus "on a pinnacle of the temple." He then proposes to Jesus to cast himself down from the giddy height. This temptation is most ingeniously presented. He seeks to induce Jesus to do an act that he ought not to do. Yet, the wrong, in the act, is so adroitly concealed that many a man

would not have seen it at all. "If thou be the Son of God cast thyself down." Jesus claimed to be the Son of God; was the son of God; and the Jews, and indeed all men, needed to be convinced of his Sonship. To cast himself from that lofty height, down upon the rocks below, and receive no injury, would afford the Jews an ocular demonstration of his power, and would surely attract great attention to him, and would make him at once famous in Jerusalem.

The only reason on the surface for not doing the act was the danger of bodily injury. But the act is only urged on the ground that he was the Son of God. And if the Son of God, as in the case of turning stones into bread, he had the power to allow himself to fall and yet not be bodily injured. Here was a chance to make a grand display and to win the glory of man, and perhaps do some good in convincing men of his Sonship. Still, if the human nature in him shrank from the fall, the tempter, to meet that, quotes the Scriptures: "For it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Satan's argument is, that if Jesus be the Son of God and the Scripture quoted true, both of which Jesus approved, there would be no danger in making the leap. Further, if Jesus declined to do it, his refusal would show a lack of confidence, either in his Sonship or in the Scriptures, or in both. But how completely Jesus puts him again to the rout in one terse quotation from the Scriptures: "Thou shalt not tempt the Lord thy God." Though God had promised to protect him, it would have been wrong, even for Jesus to have wantonly and unnecessarily exposed himself to danger, for that would have been putting God to the proof. Had he leaped from "the pinnacle of the temple," and thus have gone unnecessarily into danger, it would have been putting God to the proof (the only sense in which God can be tempted), for God would have been obliged to interfere to protect his Son, or else allow an apparent failure in his promise. This his beloved Son would not do, and he silenced and foiled the tempter by saying: "It is written again, thou shalt not tempt the Lord thy God."

There is a good lesson for us, brethren, at this point. Jesus is able to assist us in temptation. He has promised to be with

us in troublous times. But we must not tempt him, we dare not put him to the proof by going recklessly and foolishly into danger. The professed follower of Christ tempts God, puts him to the proof, when he signs a saloon man's petition for a license and then expects God to shield his sons from the dangers of strong drink. When a church member signs such a petition or casts his vote in favor of the whisky business, he signs away his right, votes away his right to God's protection for his family and himself against all the evils, and shames, and disgraces, and tears, and woes, and blood that follow in the path of the wine cup. After signing such a petition, or casting such a vote, it is tempting God, it is putting God to the proof, to ask him or expect him, after that, to protect the signer or the voter and those dependent upon him from the drunkard's woes. The principle is the same when we needlessly go into bad company, or allow our children to associate with the vile. It is always wrong to go recklessly and needlessly into any danger. It is not bravery to go foolishly into peril where there is no good to come of it. That is the place where God will not protect. But to stand for the right, though there be danger, and trust in God is heroic.

The devil, defeated a second time, makes his final appeal to the love of power in the human heart. He takes Jesus to a mountain's top and shows him all the kingdoms of the world. He shows him the glory of all these kingdoms also. We may not know *how* these things were done by the devil, but the fact that he did them is so positively and clearly stated that we must accept the facts. The devil, in offering to give all the kingdoms and all their glory to Jesus, made the highest appeal to the selfishness of the human heart. He made a most daring appeal. He evidently thought that the human heart in Christ must yield to the offer of all the kingdoms of earth with all their glory. He appealed to the love of power, to the love of fame, and to the love of money in the human heart. He offered all earthly authority and dominion; he offered all there was on earth to gratify ambition; he offered all there was on earth to gratify the love of money in the human soul. All that he asked in return was one, only one, act of worship for himself: "All these things will I give thee, if thou wilt fall down and worship me." All the power, all the honor, and all the money are offered in

exchange for one act of worship to be bestowed upon Satan. The tempter does not this time say: "If thou be the Son of God," nor does he quote Scripture this time. But, relying on the magnitude of the offer, and upon the weakness of the heart of man, he boldly asks Jesus to "fall down and worship" the devil himself. But Jesus says: "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

This ended the conflict in the wilderness. "Then the devil leaveth him." No better answer could have been given. There is but one object of worship in the universe, that is one proper object of worship, and that is God. Idolatry has always been a prominent sin in the human race. Jesus strikes idolatry, and the devil too, a deadly blow in his reply. After this, every man who puts his trust in the Christ will be able to overcome all temptations presented to the soul through the love of the world. The tempter has now tried all the avenues to the human heart, and has been defeated at every point. Jesus has been the victor at every point. The old enemy has been hurled back at every point. The victory is ours too, for our Lord overcame in our nature. The human in Christ rose above the tempter's power. He is in sympathy with his brethren and able to help them in the hour of temptation. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted."

We see the human in him again, after the close of the conflict. "Then the devil leaveth him, and behold angels came and ministered unto him." Jesus was now starving bodily though victorious over all temptation. The cravings of hunger were as terrible, and as depressing to him as they would be to us under circumstances as trying. But, trusting in his Father and our Father, he remained faithful and resisted all temptation. But now, that the struggle with Satan is over, he must in his human nature be perishing. But as had been done by angels before, when the prophet of the Lord was starving, so now "angels came and ministered unto him."

We have now seen that although Jesus was as divine as his Father, yet so far as the capability of being tempted and the fact of being tempted were concerned, he was as human as we are. But we have also seen that he passed through all temptation without sin, and that he is both able and willing to help us

to overcome in all our temptations. But we now proceed to show that he was not only tempted, but that he felt and suffered all our sorrow. We can conceive of God as loving, and kind, and merciful. But we do not think of him as sorrowful, and heart broken, and weeping. God only manifests these qualities in his Son. These qualities of agony, sorrow, loneliness, homelessness, pain, hunger, thirst, weariness, distress, weepings, and such like are human and belong to man on the earth and in the flesh. But we see Jesus manifesting all these: "For we have not an high priest which can not be touched with the feeling of our infirmities." This Scripture in the Greek says: For we have not a high priest who is not able to feel our infirmities. Christ has so fully entered into our human nature that he feels our infirmities. The Greek word rendered infirmity applies both to the physical and moral natures. Jesus felt both our bodily pains and our heart pangs. He wept over Jerusalem. He shed bitter tears of sorrow over the city when he foretold its destruction. In sorrow and in tears he predicted the coming of the enemy, the utter leveling of the city with the ground, so that not one stone would be left upon another. He shed tears of sympathy and of grief with Mary and Martha at the grave of Lazarus. These tears came from the human side of his nature. There are no tears in heaven. But until the great judgment day there will be tears on earth, and man will continue, until then, to need a high priest who can feel our sorrows.

But the Scripture now under consideration teaches that Jesus feels our pangs and sorrows now. It is not only true that he sympathized with human weakness and human sorrow while on earth, but he sympathizes with us now, to-day. What is the language? "We have not an high priest who can not be touched with the feeling of our infirmities." This is all in the present tense, was present when this was written. But when this was written Jesus was already in heaven, and was able to be touched with the feeling of the infirmities of his disciples, though he was in heaven and they on the earth. The philosophy of this fact we need not trouble ourselves about, but the consoling fact we lay hold of by faith. When the devil presses us hard with temptations and our souls wrestle with the tempter Jesus in heaven feels our weakness and is glad to help us to

overcome. When our poor souls are cast down with sorrow, Jesus in the Father's house is touched with our sorrow. When dangers encompass us about, and our hearts are faint with fear, Jesus, with the sceptre of heaven and earth in his hands, feels our depression of spirit. When poverty pinches, when we are homeless, when hunger gnaws at our vitals, when the chilly, wintry blast pierces our very bones, Jesus, with the jeweled crown of the universe on his brow, feels our sadness, remembering that while on earth he, too, was poor, and homeless, and hungry and cold. When the chill of death steals upon us, when the death dew stands in drops upon our foreheads, when the death blindness begins to veil our eyes in darkness, when the death bell's ringing in our ears shuts out the din of this world and the voices of loved ones, then Jesus, the King of kings, feels our death throes and sends his good angels to bear our souls away to Abraham's bosom.

Jesus did not forget his earthly friends when he went to heaven. He did not leave his human sympathy behind when he went up on high. He did not lay aside our human nature when he was coronated King. He is still in the tenderest sympathy with human suffering and human woe. He is our brother, but he loves us with vastly more than even a brother's love.

But now we turn our attention to his humiliation and death. In human nature he was not only tempted, and hungered and thirsted, and ate food, and drank water, and labored, and wearied, and slept, and sorrowed, and wept as we do, but he also died and was buried in the grave as we must die and go down to the tomb. In his death he was humiliated and degraded. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii: 7, 8.

We will devote the remainder of our time this morning to this Scripture, taking its items in numerical order:

1. "Made himself of no reputation." This is badly rendered in King James. "Made * * of no reputation" is all made of one little word used by the apostle in the Greek. It is *ekenose*, third person singular, first aorist tense of *kenoo*. The word is

defined: "To empty, evacuate; to divest one's self of one's prerogatives; abase one's self." It means here that, while Jesus was "equal with God" and "thought it not robbery to be equal with God," still, for man's sake, he divested himself of the glory and honor that had been his from all eternity. He possessed the divine glory before the world was, but laid it all aside to become a man. He emptied himself, stripped himself, for thirty-three and a half years, of "the form of God," of the divine majesty, of the divine glory, that he might become one of us. He did not cease to be God, but he put off the "form of God" when he "took upon him the form of a servant." He did not cease to be divine, but he laid aside the glory of God. He laid it aside so effectually that he had to regain it by faithfully and perfectly doing the will of his Father while in human flesh on this earth. While in our nature on earth he prayed, just as men ought to pray, for the same glory that he had with the Father before the world was. He laid aside the authority and dominion and dignity that pertained to the divine nature. Yet he did not lay aside the divine nature itself. But he stripped it of its glory in his person that he might put on, and did put on our humiliation, our temptations, our disappointments and our mortality. So in his person the divine, divested of its sublime majesty and beauty, was linked to the human and clothed with our marred visage and uncomely mien. He laid aside the royal robes of the "Father's house" and put on the "sackcloth and ashes" of earth, cursed with sin and death. The prophet described him correctly long before he took upon him our nature. He says: "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." Isa. liii: 1, 2. Isaiah here very accurately described, in prophetic style, the same aspect of the Savior's character and person that Paul describes in our text when, in historic style, he says, "But made himself of no reputation," — emptied himself of heavenly majesty and glory; divested himself of his heavenly prerogatives.

2. "And took upon him the form of a servant and was made in the likeness of men." But that we may the better under-

stand the apostle's thought, we re-translate the whole seventh verse: But emptied himself, taking the form of a servant, being in the likeness of men. The two participial phrases, taking the form of a servant, and, being in the likeness of men, express simultaneous facts. He took the form of a servant at the same time that he assumed the likeness of men. Indeed, the latter phrase may properly be considered as explanatory of the former. He took upon him the form of a servant by assuming the likeness of men. The whole verse may be paraphrased thus: But he stripped himself of the divine glory by taking upon him the condition of a servant; and he took upon him the condition of a servant by becoming the Son of man.

The condition of a servant, in the nature of things, implies an obligation to obey. The normal condition of a servant is obedience to authority, submission to the will of another. Hence we shall see directly that the whole earth life of Jesus was one continued obedience to the will of his Father. But Paul's effort, evidently, is to find words to suitably express the humiliation of Christ. The condition of a servant goes still further — it is expressive of inferiority. Jesus not only obeyed the law of Moses, and did the will of the Father, and even paid tribute to Cæsar, but he spent his entire earthly ministry in toils and labors, in self-denials and sufferings for the good of others, and that without pay. He received no wages. He said to his disciples: "I am among you as he that serveth." He was willing to serve his disciples for their good. He washed his disciples' feet. He volunteered to do this service, even this menial service, to teach them a very important lesson. He was ever ready to do good to others without reference to self reward, but that somebody might be better, might be happier. He was willing to be a servant of all, that he might save all. Still, he does not serve us contrary to our wills. But he will serve and save all who are willing and glad to be served by one so transcendently loving and kind. If Peter, even, had not become willing, yea, more than willing, that Jesus should wash his feet, he, even he, would have had no part with Jesus. Peter, as soon as he learned that fact, became not only willing, but anxious, to be served by the Lord Jesus. But, oh! how few there are now willing to have their souls washed from the pollutions of sin. He is as ready to-day to cleanse the willing

soul from the foulness of sin as he was then to wash Peter's feet. Still he will not, and ought not, to wash any man's soul contrary to the man's will. If a man love sin more than he loves Christ, he is not worthy of him. Christ served humanity willingly, gladly, and men and women and little children ought to be glad of the opportunity to do him any service.

3. "And being found in fashion as a man, he humbled himself." He not only humbled himself in laying aside the majesty of heaven, and divesting himself of his original glory in becoming a man, but as a man, he humbled himself among men. By the fleshly line he was heir to the throne of Israel. He was of the stock of Abraham, of the tribe of Judah, of the house of David, of the royal line. He was heir not only to the throne of Judea, but being David's heir, he was heir to the crown and heir to the throne of the twelve tribes of Israel. The Jews expected one to come, desired one to come, who would re-establish the throne of David. Their proudest ambition would have been to be able to see the military prowess of the times of David, and the glory of Jerusalem in the days of Solomon re-established. Their hearts would have thrilled with loyalty to one of the line of David, at whose voice the stormy winds were hushed and the rolling billows were calm, and at whose touch disease fled away and the ruddy glow of health returned to the pale cheek, and at whose word of command warm life came back to the cold, dead body. Their grandest and loftiest aspirations would have been to march and fight under the banner of David's heir, and heir of Solomon, wiser than Solomon himself, who could have re-enacted the pageantry of King Hiram's cedars of Lebanon coming to Jerusalem, and the Queen of the South paying court at Jerusalem to the wisdom of a king far outstripping the renowned wisdom of Solomon. All this the man Christ Jesus had the power to have done. No other man has lived, possessed of such power, and no other man has lived possessed of such goodness and humility that he would, or could, have refrained from exercising it in that way. Such a career would have aggrandized the Jews for a season, and have left the whole human race under the grinding heel of Satanic tyranny for all eternity to come.

But instead of pursuing such a course of human glory, Christ

Jesus, *as a man*, "humbled himself" among men. He was content with poverty and hardship. He acknowledged Bethlehem as the place of his nativity and Nazareth as his place of residence. His best beloved ones were humble fishermen. He was content with greater poverty than that of the wild beasts and the wild birds. Why all this poverty? Why this hungering and thirsting? Why these sore temptations? Why these sorrowful tears? Why this weariness of the flesh? Not that he might accomplish any thing for himself, but that he might win our souls away from the love of sin; that he might break Satan's oppressive yoke; that he might make an atoning sacrifice for our sins; that he might purify our hearts; that he might make us "partakers of the divine nature;" that he might constitute us heirs of God and joint heirs with himself of all things; that he might "burst the bars of death;" that he might rescue us from mortality; that he might even "quicken your mortal bodies" and mine; that he might open to men the pearly gates of the golden city and bid them come in and dwell. These, dear brethren, are some of the reasons why Jesus humbled himself. He stooped to the lowliest condition of the poorest of the race of man that the humblest and poorest of our fallen race might lay hold on him, and be lifted up by him.

4. "And became obedient unto death, even the death of the cross." Our Savior came to this world to render a perfect obedience to the will of the Father. Obedience is, and always has been, necessary to the well-being of the human race. It is and has been also necessary to the well-being of the angelic race — if it be proper to call angels a race. Obedience to God, their Creator, is necessary to their well-being, whether they should be called a race or not. We are seriously affected for evil by angelic disobedience. We are affected for good by angelic obedience. The good angels do us good, and the bad angels do us harm. The human race needed one to render perfect obedience as a man, as one of us; an obedience that would be human, and at the same time perfect and complete. Such an obedience man had failed to render under the favorable circumstances of Eden. Such an obedience was an impossibility under the unfavorable conditions of man already fallen, already sinful, already mortal, already condemned. Such obedience the purest of all the angels could not render, for the

reason that his obedience would, of necessity, be angelic and not human. There is but one, never has been but one, and never will be but one, who can, or could, render that perfect human obedience to the perfect law of God that is essential to human well-being. That one is Jesus Christ, our Lord. He came to this world and took our nature upon him for the express purpose of rendering such obedience to the law of God, and of doing it in such a way that we may reap the benefits of it. "Then said I, lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law; said he, Lo, I come to do thy will (O God): he taketh away the first, that he may establish the second." Heb. x: 7–9.

This grand utterance, quoted by the apostle, teaches that Jesus came expressly to render obedience to the will of the Father. It teaches beyond all question that the offerings made under the Mosaic law were not sufficient to meet the wants of man. They did not and could not satisfy the demands of the perfect law. They were themselves imperfect. They could not take away sin. They, and the law under which they were offered, must give place to something better. An obedience and a sacrifice that were absolutely perfect were necessary to redeem man from the thralldom of sin and death. This Scripture explicitly teaches that Jesus came to render that perfect obedience and offer that perfect sacrifice. All the value that attached to offerings under the law was in their typical character. They pointed forward to Christ. They were the means by which the Israel of God reached to Christ. But when Christ came and made the offering, and rendered the obedience that was perfect, he "took away the first," that is, the ceremonial law, with its offerings, that he might "establish the second."

During Christ's earth life he was always obedient. He obeyed Joseph and Mary in his childhood. He obeyed the law of Moses in his manhood. He obeyed in all things the will of his Father. He flinched not at temptation, rejected not poverty. He endured hardship. He underwent sorrow, and when obedience demanded his life, it was not withheld, but most obediently

offered up, most lovingly surrendered in order to secure eternal life for others. He was "obedient unto death, even the death of the cross."

Death is cold, and hard, and bitter at best, but when it comes with shame and disgrace it is doubly severe. But when the shame is undeserved, when the disgrace comes of false accusation and lying witnesses, death is terrible beyond the power of words to describe. Such, brethren, was the death of the cross. Jesus was hated by wicked and corrupt men because his God-like life, his pure life. his perfect life, was a living rebuke to their sins. They hated him because of his righteous rebukings of their hypocrisy. This hatred was intensified by their religious bigotry. They mistook his real fulfilling of the law, his accomplishing the end for which the law was given, for the subversion of the law. They, having made void the word of God by their traditions, did not recognize him as the prophet of whom Moses himself spoke when he said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Hence they had in their hearts the hatred of hypocrisy exposed, of sins laid bare and religious bigotry combined. Then, to add to the bitterness of death, it came through the treachery of a friend, a hypocritical friend it is true, but a friend, up to that time, true and loved. Then the cross itself was disgraceful. Then to disgrace him more deeply still, they put him to death in the company of thieves. He submitted to a cruel death on the shameful cross in obedience. Hear him in Gethsemane: "My soul is exceeding sorrowful, even unto death." "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "O my Father, if this may not pass away from me except I drink it, thy will be done." Then obedience to the will of his Father, obedience that involved "even the death of the cross," closed the life of Jesus.

Remember, brethren, that the false accusations of the lying witnesses were as repugnant to him as they would be to you. Remember that the treachery of Judas stung his heart as keenly as it would yours. Remember that the shame of the cross was as repulsive to him as it would be to you. Remember that the company of thieves was as loathsome to him as to you.

Remember that his flesh felt the sharp thorns and the cold, cruel nails as painfully as you would feel them. Then remember that he endured all this in our nature to save us. Remember that he loved all men well enough to suffer all this for their sakes. Then, finally, remember that he would have all men follow him, obey him as he obeyed his Father. Let us ever be faithful to him, dear brethren.

Now we ask our friends who are here to-day, and who have never confessed him before men, whether there is a responsive cord in their hearts to the love that he bore to them on the cross? Do you not intend to obey him? Do you not know that if death finds you in disobedience to him that you will be forever lost? Why not confess him to-day? While the brethren sing,

"Almost persuaded now to believe,"

we ask you to " come to Jesus."

SERMON IV.

CHRIST THE MEDIATOR.

PREACHED LORD'S DAY, MAY 2, 1880.

TEXT — "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—PAUL.

MY DEAR BRETHREN AND SISTERS:

Our theme this morning is, Christ in the office of Mediator. Webster defines the word mediator to mean: "One who mediates; especially, one who interposes between parties at variance for the purpose of reconciling them; intercessor; hence, by way of eminence, Christ is called the Mediator." Webster goes on and gives as synonyms of mediator: "Intercessor; advocate; propitiator; interceder; arbitrator; umpire."

These definitions show clearly that wherever there is a mediator officiating, there are two parties at variance. These two parties may consist of one or any number of persons each. The office of a mediator is to reconcile the parties. Reconciliation is inseparable from the office of a mediator. Variance is always the result of a fault, or faults of one or the other, or both of the parties. In this case the parties at variance are God and man. The fault is all on the part of man. He is the offending party. God is the offended party. To effect a reconciliation in this case, so far as God is concerned, it is only necessary to remove the offense on man's part. The offense is sin. Man's sins have separated him from God. There is no change in God necessary. Man is the party to be changed. He needs to be made "a new creature." Christ, as mediator, did, and does, the work of reconciliation. The work of reconciliation does not exhaust Christ's mission. He is more than

Mediator. He fills more offices than one. But the one we have under consideration to-day, is the one specially devoted to the work of bringing about the state of amity between men and God.

The word mediator occurs seven times in the English New Testament, though the Greek word whence it comes occurs only six times in the Greek New Testament. This comes of the fact that King James' translators supply it once where the word does not occur in the Greek. This is in the twentieth verse, third chapter of Galatians. In that verse, in the English, it occurs twice, while in the Greek it occurs but once.

The word, in Greek, is *mesitees*. It is found first in Gal. iii: 19, 20. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one." Now, let us consider the circumstances under which this was said. Paul was refuting the position of the Judaizing teachers, who contended that it was necessary for Christians to keep the law of Moses. Those teachers insisted on imposing the ceremonies of the law on the Gentile Christians. To refute them, Paul appealed to the Old Testament history of the Messianic promises. He reminded them that "to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one. And to thy seed, which is Christ." This is the language of the sixteenth verse, preceding the ones under consideration. Before Abraham left his native land, God had said to him: "In thee shall all the families of the earth be blessed." This promise, recorded in Gen. xii: 3, related to Christ. Paul so applies it in this verse. Then the promise of the blessings of the gospel in Christ are not dependent on the law; are, indeed, independent of the law. God covenanted with Abraham and his seed long before the law. The promise was four hundred and thirty years older than the law. Hear Paul in the next verse: "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." The law, then, was four hundred and thirty years too young to have the blessings of salvation in it. Then it was too narrow. None

but the Jews were heirs by the law, while the Abrahamic promise included all nations. Christ was to offer salvation to all that would accept it, whether Jews or Gentiles. The Judaizing teacher felt this narrowness of the law, and hence he wished to circumcise the Gentile Christians. and thus make legal Jews of them. But there were two serious objections to this: 1. It would do no good; as Paul shows, by the fact that the Messianic blessings were matters of promise, and not of law. They were to be received and enjoyed by faith in the promised seed, which seed was Christ. But this promise antedated the law four hundred and thirty years, and all the blessings of Christ's gospel could be had by faith, on the part of any man not under the law as readily as by a man who was under the law. Then, to circumcise a Gentile Christian added no gospel blessings to him; he gained nothing by it. 2. The law was burdensome. It involved expense, and labor, and time to observe its ritual. Hence, the apostles declined to lay any such burden on the Gentile brethren. Paul states further, in the next verse: "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." The Messianic inheritance can not be both by the law and by the promise at the same time. But as a matter of simple fact God gave it to Abraham by promise, and the Judaizing teacher is logically under obligation to close his mouth.

This brings us to our passage where a mediator is officially brought to view. Let us re-translate it from the original:

Wherefore then the law? On account of transgressions it was added, ordained by angels, in the hand of a mediator, until the seed should come, to whom the promise pertained. But the mediator is not of one, but God is one.

The Mosaic dispensation, in this passage called the law, was established and kept in force until Christ came in fulfillment of the Messianic promise. That was its use and limit. It was at an end when Christ made the offering for sin. It was only established until the seed, Christ, should come. Then it was to give place to something better.

The Mosaic Institution and the Christian are distinct from one another. They are based upon different promises. They were ordained to confer different blessings. They had different mediators, different rules and different governments. Mo-

ses was the mediator of one, and Jesus was the mediator of the other. The twelve tribes of Israel were the recipients of the honors of the one, while all, of every nation who believe in Christ, are the recipients of the honors of the other. One pertained to time and to things earthly, while the other pertains to eternity and to things heavenly, to things divine.

God made two promises to Abraham. One was that his seed in the flesh should possess the land of Canaan and become a strong nation in it. The other was that all nations should be blessed in his seed. Gen. xii : 1, 2, 3; xxii : 17, 18. Neither of these promises was fulfilled in the lifetime of Abraham. But the former was verified four hundred and thirty years after, in the establishment of the Mosaic Institution with Moses as mediator; and the latter has been, and is now being verified in the Institution of Christ. One is called the law, the other the gospel. These two stand related to each other as type and antitype. Moses, as the mediator of the one, is type of Christ, as mediator of the other. Christ is antitype to Moses. Israel in Egypt was estranged from God. They had become, in their bondage, idolatrous and alienated from God. They needed one to stand between them and God, one to win their hearts to him by weaning them away from the flesh-pots of Egypt. They needed one to lead them out of Egypt, make them free, and present them acceptable to God. The long history of the dealings of Moses with them is proof of this.

Paul says: "The mediator is not of one." He is of two. "God is one," and man is one. But God and men are two. Christ as mediator stands between God and man. A mediator, to succeed in reconciling, must have the confidence and the good will of both parties, must have the love of both parties. Hence, Moses in Egypt had to win the confidence of Israel by giving sufficient proof of his mission. Likewise Christ, on earth, gave most indubitable proofs of his divine power and his love for the fallen sons of men. As the law was ordained in the hand of a mediator until the Christ should come, so Christ's mediatorship will continue, at least, until the coming of the Lord at the great day of the resurrection and of the judgment.

Let us now carefully examine the language of our text: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be

testified in due time." Our text is introduced by the word *for*, connecting the text with what the apostle has just previously said. Paul is forcibly urging the duty of prayer, instructing Timothy to exhort the brethren, and himself exhorting the brethren "that first of all, supplications, prayers, intercessions, and giving of thanks he made for all men." He adds, on behalf of kings, and on behalf of all that are in authority, "that we may lead a quiet and peaceable life in all godliness and honesty." He then goes on to give reasons for exhorting the brethren thus to pray. One of which is that, "this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come to the knowledge of the truth." It is always a good reason for doing a thing when we know that "it is good and acceptable in the sight of God." And if God wills that all men should be saved and come to the knowledge of the truth, it is certainly right for us to pray for all men. This brings us to the language of our text. There are five things in this text to be considered. We take them up and discuss them in numerical order. They are as follows:

1. "For there is one God." The proposition that "there is one God," is here given as a further reason why we ought to pray for all men. The polytheistic nations, of course, if they prayed at all, would not, and could not, pray for all men. A man who believed in the god of war, would not pray for his enemies. A man who believed in the gods of Rome would not pray for the Carthagenians. In the very nature of things, a polytheist could not pray for all men. For the gods themselves of one nation were regarded as the enemies of another nation. Whether there was one God or many gods, had been the issue between Mosaism and polytheism. It had required a constant struggle, with many failures, to keep, even the Jews themselves, on the monotheistic side of the boundary line between Mosaism and polytheistic religions. But, after the Babylonian captivity, the Jews were consistent and persistent monotheists. They were soundly converted to the faith of one God after the nation's sore experience in Babylon Whatever else may be alleged against them, it must be said of them that they were sound monotheists after their return from the captivity.

But while the Jews had become settled in the belief of one

God, and but one, yet there was a lesson that they had not yet learned. While they believed in the God of Israel as the one only true God, they did not believe that he was the God of all men. All other men they regarded as simply godless. It took Christ to teach the further lesson that the one true God is the God of all men. But Christians, for whose instruction Paul was writing, were presumed to have learned that, as God had made all men, so, also, he loved all men, desired the happiness of all men, had given his Son to die for all men, that all men who would accept of him might be saved. Then the fact that there is one God, who loves all, constitutes a good reason for our praying for all. If we be God's children, we ought to be like our Father. He manifested his love for all, and we ought to manifest our love for all. One method of showing our love for all men and doing all men good would be to pray for them.

2. There is "one Mediator between God and men." This affords another good reason for praying for all men, but it does much more than that. It gives us a good insight to the correct understanding of Christ's mediatorship There is the fact that there is one Mediator, not two, not many, but only one. He mediates between God and men, not some men, not a part of men, not the Jew nor the Gentile, as such; not the rich, nor the poor, not the king nor the peasant — but he is one Mediator between God and men, all men, all whom the word men represents.

There being only one Mediator, the papal habit of praying to the saints to intercede for the suppliant is idolatrous. There is only one Mediator, but to call on the saints to intercede at the throne above is to make many mediators. To pray to the angels is to do the same thing. To pray to the Virgin Mary is to set aside the one "mediator between God and men." It is idolatry. It is, to worship the creature instead of the Creator. It is false worship, for there is but one Mediator.

All prayer to God must be offered in the name of Christ. None but he, has a right to make intercession at the court of heaven. He is the "mediator between God and men" in order that by him any man, who will, may have access to a throne of mercy. As we can not approach God in our own name, we need a mediator of all men, so that every man who will may be able to come to God.

The Mohammedan has no right to be heard, though he pray ever so often, for he rejects Christ, the one Mediator. He does not come in his name, nor ask to be heard for his sake. He violates the Scriptures, which say: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii: 17 Mohammedanism, however devout, sins against the teaching of this Scripture, for it does nothing "in the name of the Lord Jesus." This Scripture is founded on the fact that Christ is the one only Mediator. The Christian ought to do nothing that he can not do in the name of his Mediator.

Judaism, under this dispensation, however devout, sins in that, rejecting Christ, it presumes to approach God in another name than that of Christ. Judaism has, now, no mediator with God. Moses is no longer mediator. Christ is the one Mediator, and Judaism rejects him.

The moralist, also, sins, however moral and good he may be. He expects that God will save him for his good deeds. He ignores Christ. He over-rides all idea of a mediator, and presumes to come in his own name. He prides himself on being a good man, according to his own standard. He claims to be truthful, to be honest, to be a good neighbor, to be kind to the poor, to be a good citizen, but he sees no use of confessing Christ, of joining the church, of being a Christian at all. He expects God to save him for his good deeds. In all this he simply rejects Christ as Mediator. He does his good deeds in his own name. He commends himself. He is the modern Pharisee who thanks God, if thankfulness dwell in his soul at all, that he is not like other men. He has no sympathy with the poor publican, who said, "God be merciful to me a sinner." The Mohammedan, the Jew, the moralist, and all unbelievers reject the Mediator, and are thereby actually possessed of "no hope, and without God in the world."

3. "The man Christ Jesus." This phrase added by the apostle qualifies or explains who the one Mediator is. We have before shown Christ to be both divine and human. The God-man, the "Emmanuel," "the man Christ Jesus" is the "one Mediator." The statement that "there is one God, and one Mediator between God and men" is in the present tense, was present when Paul wrote, and is present to-day. He is Mediator now.

"The man Christ Jesus" was officiating as Mediator, in heaven, when Paul wrote. But he was still a man. He had not left his humanity behind when he went up on high. As he did not leave the Godhood above when he came down to earth and became a man, so he did not leave his manhood below when he ascended to heaven. In heaven to-day, at this hour, just now, "the man Christ Jesus" officiates as Mediator on our behalf. In our Lord Jesus Christ our humanity, our manhood, occupies high official station. Realizing this, let us, dear brethren, rejoice and be glad to-day, and let us resolve anew to be faithful and true to him, who to-day intercedes for us at "the great white throne" in the golden city of our God. "The man Christ Jesus!" Glorious thought! God is not dragged down, nor made dishonorable in heaven by "the man Christ Jesus," as a man, officiating in heaven as "mediator between God and men," but man is glorified, and lifted up and exalted to a station higher and grander than that of the angels.

4. "Who gave himself a ransom for all." "The man Christ Jesus" became a ransom, that he might rescue us from the dominion of sin and death, and reconcile us to God. The word ransom in this place comes from *antilutron* in the original, and is defined, in Bagster's Lexicon to the New Testament, simply "a ransom." No other definition is given. It is a compound word, its two parts being the preposition *anti*, and the noun *lutron*. It occurs in this passage only in the New Testament. It is defined in the classics: "The price of redemption, ransom-money; and, metaphorically, any means of ransoming or delivering from evil." The simple word *lutron* was used once by the Lord himself. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (*lutron*) for many." Matt. xx: 28. *Lutron* is defined by Bagster to mean: "Price paid; a ransom." This is all the definition given. Mark, x: 45, records the same words of Christ. The word occurs no where else. *Lutron*, in the classics, is defined to mean, "redemption-money, a ransom."

Now, let us examine Matt. xx: 28, as closely and as critically as we can. Be it observed that this language is literal. Metaphors and figures are out of the question here. Jesus here says that he came to do two things. First, "to minister," to serve. Second, "to give his life." On this earth he ministered, liter-

ally, to the physical and spiritual good of others. He did not give a figurative life, but his literal life. He did not die a metaphorical death. He died a literal death on the cross. In the old grammar that we studied forty years ago, there was a syntactical rule that said: "Two or more nouns signifying the same thing, are put by apposition in the same case." This old rule applies here exactly. Jesus gave his life a ransom. Life and ransom are both applied to the same thing. *Lutron*, ransom, we have seen means, according to Bagster, "price paid." Then, the life of Jesus was, and is, the price that he paid "for many." There seems to be no escape from this, and in our text the same truth is set forth in the same way. He "gave himself a ransom for all. Here, himself and ransom are in the same case, because they are both applied to the same thing. Himself is in the objective case, after the active transitive verb, gave. But ransom is also in the objective case by apposition, because it means the same thing. Himself was, and is, the price that Jesus, our Mediator, paid "for all." Then Jesus Christ offered up his life, and in offering up his life he offered up himself, for all, and thus afforded all an opportunity of escape from the thralldom of sin and death.

How perfectly he is fitted, then, to stand "between God and men!" How complete a Mediator he is! Toward man, and to the human side of his mediatorship, he presents infinite love to win the hearts of men, infinite wisdom to arrange the plan of redemption, and infinite power to accomplish the eternal salvation of all who will accept of him, love him and obey him. Toward God, his Father, and to the divine side of his mediatorship, he presents infinite love, (he loves both ways,) infinite righteousness, in that he obeyed in all things the will of his Father; infinite justice in that, even in human flesh, he had satisfied all the demands of the law, and infinite power to present his brethren in love, in righteousness, in justice; so that his own love, his own righteousness and his own justification could consistently be imputed to them, and they, thus, be admitted into the heavenly mansions in the Father's house.

5. "To be testified in due time." These words have been regarded as of very difficult understanding. Many and conflicting have been the explanations given. It is, perhaps, true that the religious mind of the last two centuries has been led

into confusion and fanciful interpretations by a very faulty rendering by King James' translators. "To be testified in due time" is not at all according to the syntax of the original. To be testified, is the king's translation of a noun. "*To marturion*" is the Greek from which they get "to be testified." Its literal meaning, in English, is: *The testimony.* The sixth verse, translated according to the syntax of the original, is: "Who gave himself a ransom for all, the testimony at the proper time." We have already seen that himself, and ransom, are in the same case, and governed by the verb, gave. The Greek for himself is in the accusative case governed by *dous* (gave), and the Greek word for ransom is, by apposition, in the same case, and so is the Greek word for the testimony. Jesus gave himself as a ransom for all, and also gave himself as the testimony at the proper times. To this there can be no syntactical objection, and it avoids the circumlocution and the disregard of the Greek syntax of the common version. There only remains to get a correct understanding of what is meant by our Mediator being the testimony as well as a ransom.

The word *marturion* occurs in the New Testament twenty times, and in the common version, correctly rendered testimony fifteen times; witness, in the sense of testimony, four times, and in our text, "to be testified," in violation of all syntax. Testimony is the correct rendering in every instance of its occurrence. Let us examine it carefully. The Savior himself used it on the occasion of healing a leper. To the healed leper, he said: "See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Matt. viii: 4; Mark i: 44; Luke v: 14. In all the three accounts of the healing of this leper, *marturion* is without the article, and is correctly translated, a testimony. The fact that the man made the offering would be a proof, testimony, that he had been declared clean, so that the people would allow him again to live in the society of other people. "Unto them" is expressed in each one of these passages by the dative case of the pronoun following *marturion.*

"Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." Matt. x: 18; Mark xiii: 9; Luke xxi: 12, 13. In these Scriptures it is clear that the fact that the apostles, to whom Jesus was talk-

ing, would be brought before kings and rulers, would be a testimony against them. The arraigning of the primitive preachers of the gospel, caused the gospel to be preached in kings' nouses. The kings, with many of their subjects, rejected and thus spurned the offers of the great Mediator. At the judgment of the great day, they will stand charged with grossly slighting and refusing the King of kings, and the fact that Christ's preachers had been arraigned before them will be testimony against them. "Against them" and against the Gentiles, is here also expressed by the dative case following *marturion.*

"And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for that city." Mark vi: 11; Luke ix: 5. Here the sense is very plain. At the day of judgment these things would be testimony against these rejectors of the Messiah. The judgment of the great day will be a fearful time of reckoning with sinners. The very opportunities of the gospel and offers of rejected mercy will then come up as damning testimony against them. Here also, "against them" is expressed by the dative case of the word following *marturion.* But when the day of judgment comes, Jesus will be *the* testimony of testimonies against persistent sinners. He will then be clothed with the ermine of the judge, and the garments of the everlasting priesthood, and have on the crown of heaven and earth, and the very fact that he gave himself a ransom, that he poured out his precious blood, that he submitted to be put to death, that he rose again, that he went up on high, that he was preached to sinners, that he pleaded with them, entreated them to come to him and be saved, and they would not, will all be the awful testimony that will consign to shame the incorrigible sinner that rejected all the pleadings, and tears, and sufferings of the Son of God. The loving entreaty of the crucified Savior, rejected to-day, will be the blackening testimony then, upon which the scoffer, the unbeliever, the liar, the drunkard, the thief, the adulterer, the oppressor, the covetous man, and all that know not God and obey not the gospel, will be consigned to everlasting punishment and be cast into the lake that burns with fire and brim-

stone; in the first place, prepared for the devil and his angels.

There is another aspect of the case in which Jesus is *the* testimony. In the typical dispensation of Moses, the two tables of stone, upon which God wrote the law, and which were deposited in the ark of the covenant in the most holy place in the tabernacle, were called the testimony. This testimony was the embodiment of authority and correct living. That dispensation was all typical and is all fulfilled in Christ. When he became a ransom he became thereby the fulfillment as antitype to all the sacrificial offerings of clean beasts and birds of the Mosaic Institution. But as every thing in that dispensation was typical of Christ, did he not at the same time give himself, the testimony, as well as a ransom, as antitype to the testimony of the law kept in the ark of the covenant, in the most holy place? He is the embodiment of all law, of all authority, of all right living. These tables of the law are called the testimony. Ex. xvi: 34; xxv: 16, 21; xxvii: 21; xxx: 6; xxxi: 18; xxxii: 15; xxxiv: 29; xxxviii: 21, and in many other places. The ark in which the tables were kept was sometimes called the ark of the testimony, because the testimony was in it, and the tabernacle was sometimes called the tabernacle of the testimony because the testimony in the ark was in the tabernacle, as these references will show if examined.

In the ark were also the pot of manna and "Aaron's rod that budded." Manna was the typical bread from heaven with which God fed the bodies of his people in the wilderness. Christ is the antitype bread from heaven with which God feeds the souls of his people now in the wilderness of this life. "Aaron's rod that budded" very fitly typifies Christ. Christ brings the dead to life, causes life and growth to come out of death, very well foreshadowed by the blossoms and growth and fruit springing out of a dead piece of wood. Then do not the tables of the testimony in the ark also typify him? Is he not the testimony in that sense too in our text? *Marturion* is followed by the dative case here as in other places.

We now quote the text, amending the translation so as to make it faithful to the Greek syntax: "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, the testimony for appropriate times."

Let us, dear brethren, be true to our great Mediator! Let us so live that we shall constantly have access to the mercy seat above, through him. Let us love and obey him. So that he will be testimony for us at the last day.

We now turn to you, dear friends, who have not availed yourselves of him as the ransom from your sins. Will you listen to his pleadings to-day? Accept him to-day, trust him to-day, confess him to-day, obey him to-day, be a child of God to-day. Why stay away? Delay is dangerous. If you die in disobedience to him you will be forever lost. To-day you have the opportunities of the gospel. To-morrow may not be yours. In this life and on this earth you must make preparations for eternal joy and life and happiness. If you continue to neglect to obey the Savior, during this short life, you will never attend to it, for there is no room for repentance after death. The good confession has to be made before men. If you believe in him, if you are penitent for your past sins, we invite you to confess him to-day, to be baptized into his death and receive the remission of your past sins, receive adoption into God's family, and become an heir of eternal life. Jesus, the great Mediator, says come; the Bride says come; the Spirit says come. We plead with you to come. While the brethren sing:

"Jesus thou art the sinner's friend,"

we extend you the Savior's loving invitation.

SERMON VI.

CHRIST THE MEDIATOR.

PREACHED LORD'S DAY, MAY 2, 1880.

TEXTS.—"He is the Mediator of a better covenant."—Paul.
"He is the Mediator of the New Testament."—Paul.
"Jesus, the Mediator of the new covenant."—Paul.

MY DEAR BRETHREN AND SISTERS:

We this morning resume the study of the mediatorial office and work of our dear Savior. Fallen, sinful, lost and dying man is both unworthy and unable to approach into the divine and holy presence without a mediator. We have already considered "the man Christ Jesus" as the "one mediator between God and men," as also the "ransom for all," and as the one "to be testified in due time." We have already seen that Moses, as mediator between God and Israel, is a type of Christ. He being the mediator of the first covenant, we will this morning study Christ as "the mediator of a better covenant," and as "the mediator of the new covenant." We have three texts before us at this time. In the first, Jesus is, in the common version, correctly styled "the mediator of a better covenant." In the second, he is styled "the mediator of the New Testament," and in the third "the mediator of the new covenant."

The word covenant in these texts comes from *diatheekee* in the original, and testament comes from the same word in the Greek. We shall treat the word testament as meaning exactly the same thing, in one of our texts, as covenant in the other two, because in the original they are the *same* word. In this discourse, "new covenant" and "New Testament" mean the same thing.

Diatheekee is the word used to express a covenant between God and man. *Suntheekee* is the word used to express a covenant betweed man and man. *Diatheekee* occurs in the New Testament Greek, thirty-three times, while *suntheekee* does not occur a single time. The former only expresses the idea of a covenant where one party makes all the terms, confers all the benefits, and the other only accepts the terms and receives the benefits. Such a covenant is the only one that could be made between God and man. Man is not wise enough nor good enough to even propose terms to God. Man can not pay God an equivalent for the blessings. Hence the gospel covenant is consistent with the idea of grace.

When men covenant with men, they stand as equals, each one rendering to the other an equivalent blessing for the one that he receives. Such a covenant is expressed in Greek by the word *suntheekee*, which, as before stated, does not once occur in any of the apostolic and evangelistic writings. In a human compact, both parties are competent to make or stipulate conditions, and the old proverb that "it takes two to make a bargain," is literally true. But when it comes to God contracting with poor, fallen man, the proverb is shorn of much of its truth. God has to offer and confer *all*, absolutely *all* the benefits, and dictate *all* the terms. And it is only by God's abounding grace that man has the opportunity to accept of offered mercies, and receive and enjoy offered life and joy and peace.

We now proceed to the careful examination of our three texts in their connection. While we do so, let us not forget the definition of the word mediator. He is one who goes between those who are separated, who are at variance, to bring them together, to reconcile them, to restore unity. Our Mediator stands between God and man. Having the nature and confidence of both, he labors to reconcile man to God.

We now quote our first text in full: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. vii:6.

Paul is on the subject of the priesthood. He has just stated that Christ's priesthood is not earthly as the Aaronic priesthood was. Those priests only "serve unto the example and shadow of heavenly things," even "as Moses was admonished

of God when he was about to make the tabernacle," to make it in all things "according to the pattern" that was shown him. That was a dispensation of shadows and patterns, types. The priesthood of that dispensation was earthly, and its service only foreshadowed the better ministry of the heavenly dispensation. But we are under Christ and not the mere patterns of heavenly things. Christ officiates in a "more excellent ministry" or service, as much better as the mediatorship of the "new covenant" is better than that of the old. The new covenant is better than the old, in that, it is "established upon better promises."

The old was established by Moses in fulfillment of the promise of the earthly Canaan, but the new by Christ in fulfillment of the promise of blessings "in heavenly places in Christ Jesus." The new covenant is better than the old one in the following particulars:

1. The salvation of the old, the Mosaic covenant, was a deliverance from earthly bondage in Egypt, while the salvation of the new, Christian covenant, is a deliverance of the soul from sin.

2. Under the old, Mosaic covenant, the power of Egyptian tyranny was broken, but under the new, Christian covenant, the tyranny of Satan is broken to pieces.

3. Through the old covenant, *one* nation was honored and blessed, while through the new *all* nations are honored and blessed.

4. The blessings of the old were temporal, while those of the new are eternal and spiritual.

5. The old had in it no sacrifice that could take away sin, while the new has in it "the blood of the Lamb," by which our sins can be washed away and our souls made pure and clean.

6. The old had in it no resurrection of the dead, while the new has in it the resurrection of our Lord from the grave to die no more, with the promise that he will raise us all from the dead.

7. The old covenant assured the faithful son of Abraham an earthly home in a goodly land, during his natural life-time, but the new promises "many mansions," beautiful mansions, everlasting mansions, in the "Father's house." Our mediator is fitting them up for us.

8. Under the old, Israel, when their bodies were hungry, were fed with manna, but under the new, the spiritual Israel, when their souls are hungry and famishing, are fed on "the living bread which came down from heaven. If any man eat of this bread, he shall live forever." This bread is the Lord Jesus himself. Life under the old was short, lasting but a few years, but under the new covenant we shall live forever.

9. Under the old covenant, the children of Abraham in the flesh boasted that Abraham was their father, but under the new we are allowed to say, "Our Father, who art in heaven." In Christ we are akin to God.

10. Under the old covenant, they wore the name Israel, the name given to Jacob when he prevailed, but under the new we are allowed to wear the name that "is above every name," "a more excellent name" than angels wear.

11. Under the old, there was an earthly inheritance, but under the new a heavenly inheritance. The earthly inheritance was perishable. The goodly soil could wear out; the barren rocks could take its place; the very rocks of Canaan can wear away. The Jew of to-day sees his earthly heritage barren and waste, and trodden under the grinding heel of the Moslem tyrant, but the "partakers of the inheritance of the saints in light" will never see their heritage in the hands of an enemy, nor see it blighted, nor barren, nor waste.

12. The inheritance under the old covenant was limited. It was bounded by the territorial limits of the promised land and the nationality of Israel in the times of her most honored kings, David and Solomon. But the inheritance of "the new covenant" is limitless, is boundless, is infinite. Our Mediator, having reconciled us to God, has made us, with himself, joint heirs to all things.

Then truly is it said that: "He is the mediator of a better covenant;" and that this "better covenant" was also "established on better promises." This "better covenant" entitles us as covenantees, to the remission of all our sins; to deliverance from Satan's yoke of bondage; to all the benefits of Christ's atoning sacrifice; to a resurrection from the dead; to a home in the Father's house, and to live eternally in the enjoyment of all the honors of heaven itself.

Are we as grateful to-day, brethren, for such a mediator, as we ought to be? Do we realize in our hearts how exalted are the honors of this new covenant, given us in the hand of our great Mediator? Or, are our affections so placed on the things of this world, and our soul sensibilities so blunted by the care of this world. that these heavenly honors have no charm for us? Let us now, at this moment, look down into the secret chambers of our hearts, and see how they are filled. Does Jesus occupy the best room in the house of your souls and mine? Or, are our souls so filled with the love of money, the love of gay apparel, the love of fashion, the love of worldly honor, that the mediator of the new covenant can find no place to dwell? Let us look, honestly, and in view of the judgment to come, look into our hearts in self-examination, and see if Satan has been allowed a lurking place anywhere? Self-examination is a duty. Lord's day morning is a proper time to attend to it. In the Lord's house, with the honors of the new covenant before our minds, is a good place to turn the eyes of our understanding inward, and see what is there. If Satan be found skulking there, expel him at once. Bid him never show his deceitful face there, in your soul-house again. He is a lying hypocrite; he will put on a false appearance and make you think that he is somebody else. He will deceive you if you will allow it. He generally works under an assumed name. He seldom professes his real purpose. He nearly always wears a false exterior. How shall we now know whether he has been in our hearts during the week past? Did any old man or young one either allow himself to be persuaded to think that his stomach needed whisky or rum, and, under that impression, did he go into a saloon and pay money for whisky, or any other strong drink, and drink it? If so, Satan stole into his soul, perhaps in the guise of a friend, and induced him to commit the following sins:

1. It was a sin to go into the saloon. "Sin is the transgression of the law." 1 John iii:4. God's law commands us to "abstain from all appearance of evil." 1 Thess. v:22. Every thing pertaining to a saloon has the appearance of evil, and is evil. Frequenting saloons is an open violation of Scripture, and consequently a grievous sin.

2. All Christians are commanded by our Mediator himself

to let their "light so shine before men that they may see" their "good works," and glorify their 'Father who is in heaven." Going into a saloon violates this Scripture also. It obscures the light; puts the light "under a bushel." The older the man, the more prominent he is in the church, the greater the sin.

3. It is a useless waste of the Lord's money to spend it for saloon whisky or any other drink sold in a saloon.

4. Drinking saloon whisky is a sin in that, it pollutes the temple of the Holy Spirit. Paul says: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. vi: 19. Whisky drinking defiles the body. Beer drinking pollutes the blood. Paul says in this Scripture that a Christian's "body is the temple of the Holy Spirit," and that they "are not" their "own." In the next verse he assigns the reason—"Ye are bought with a price." In our last discourse we showed clearly that our Mediator gave himself a ransom for us. We belong to him. Our bodies are his, and we have no right to abuse them. In the same verse Paul tells the Corinthians and all Christians to "glorify God in" their "body, and in" their "spirit, which are God's." No man can glorify God in his body by drinking strong drink.

Let us look again into our hearts and see if during the past week any of us, through the love of money, have been led to over-reach our fellow man in a trade. Have we told a customer that an article of goods would not fade, when it will fade; that eggs were fresh, when they were not; that butter was new, when in fact it was stale? Have any given light weight or short measure? If so, the devil has been stealthily lurking in your heart, pretending perhaps to be your friend, whispering in your ear, "make money rapidly. Your family will need a great deal, and then you ought to lay up something for a rainy day." If you have been thus led to swerve a hair's breadth from the line of rigid justice and honesty, then command the wily tempter to depart from your heart. Have any given a loose reign to the tongue—that unruly member, let him remember that Satan is prowling round and insinuating himself into the recesses of his heart, for "out of the abundance of the heart the mouth speaks," and if words of slander, malice, envy, jealousy, hatred, have been escaping the lips, then we may be sure

that the devil has been tampering with the heart. Then let us all be very careful to heed the advice of the wise man: "Keep thy heart with all diligence, for out of it are the issues of life." If we can at this time make this self-examination candidly and conscientiously, then we can, with some degree of satisfaction, contemplate the high honors of the new covenant to which we can attain through our Mediator.

With this look into our hearts and this honest, searching scrutiny of the motives by which we are moved, let us proceed with the investigation of our theme, as treated by the apostle in the words following: "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix:15. This Scripture has been the subject of much controversy among the ablest Bible students. Any thing pertaining to Christ is well worthy the study of every man. Let us, brethren, now attempt to understand these sayings of Paul, concerning our Mediator. We must modestly try to get beneath the surface. Paul digs deep. So must we, in some measure, if we would master the sublime truths and principles which he enunciates.

Much of the misunderstanding of this Scripture and consequent controversy about it, is probably due to the work of the king's translators. They have here rendered the Greek word *diatheekee*, testament, in the sense of a will, made by a man disposing of his property, to be executed after his death. Hence, many have thought that Christ made a will disposing of his estate, to be executed after his death. But there are serious objections to such a theory. One is that the word *diatheekee* nowhere else in the Scriptures has such a meaning. It is the word everywhere else used to express the idea of covenant between God and men. We re-translate the entire paragraph from the fifteenth verse to the seventeenth, inclusive, as follows:

"And for this purpose He is Mediator of a new covenant, in order that, death taking place for redemption of the transgressions against the first covenant, the called might receive the promise of the eternal inheritance, for where a covenant is, necessity is, that death of the appointed be borne, for a cove-

nant is sure upon dead (victims) since it is not valid while the appointed (offering) lives."

In this translation elegance of diction is entirely ignored. The effort is to say exactly the same thing that the Greek of these verses says. There are two covenants spoken of here—one called the new, the other the first. The first was the Mosaic, the new the Christian. Moses was mediator of the one, and Christ mediator of the other. The Mosaic is called the first, because it preceded the other in the order of events. The Christian is called the new, because it is of later date and because it displaces the other, and further because it affords more blessings and better ones than the other could offer to humanity. In this Scripture the writer sets forth the purpose of the mediatorship of Christ. It is in order that "the called might receive the promise of eternal inheritance." The first covenant made no such promise. A temporal inheritance was all that it could offer. There was in it no sufficient redemption of the sins committed under it. Those even, to whom God gave the first covenant, could not attain to an eternal inheritance through its provisions, on account of the transgressions they committed against it and under it. It rejected the sinner, but was unable to take away his guilt.

Christ's death taking place for, in order to, redemption of the transgressions committed by those under the first covenant, presents him in his true light as Mediator between God and man. He died not only for the sins of those of his day, and for our sins who have lived since his day on earth, but also for the sins of the men who lived and died before he came down to earth. He is the Mediator between God and all men. The sins of the Patriarchs and Jews were had in God's remembrance until Christ entered upon the work of reconciliation, giving his blood and his life that all men might have an opportunity of escape from sin and death. When a righteous man of Israel under the first covenant, in faith, in penitence, brought the offering stipulated in the first covenant, God forgave his sins, but not through the offering presented, but through Christ's offering, typified by all the sacrifices of the first covenant.

God is infinite. The past, the present and the future are all present to him. He knows, as infallibly, what he will do to-morrow, as he knows what he does to-day. The blood of his

Son, shed on the cross and offered in the court of heaven, was always as present to him, as much a reality to him, in Adam's day, in Job's day, in Abraham's day, and in the days of the first or Mosaic covenant, as now. God could, and did, release the pious patriarch and pious Jew from his sins through the sacrificial blood of Jesus Christ, then yet to be shed, as safely as he can now forgive the believers, through the same blood, now already shed. The sacrifice of Christ's precious blood was as infinitely sure to God then as now. Otherwise there could have been no salvation for any man living and dying before Christ came. "Without shedding of blood is no remission." The blood shed had to be Christ's, too. No other could take away sin. "It is not possible that the blood of bulls and of goats should take away sins." No blood would do but the blood of the Lamb. Had that blood been not infinitely sure, the typical offerings would have been utterly worthless. But that being to God perfectly sure, he released the sinner under the first covenant and carried his sins forward, remembering them every year, until the atoning blood is actually offered. Then they were blotted out to be remembered no more forever. Thus, Christ died for the sins of men of all ages. Thus Christ stands as Mediator between God and men of all ages, Patriarchs, Jews, Christians, making them heirs to the "eternal inheritance."

To enable any sinner to come to God, to be reconciled to God, to be one with God, it always has been necessary, and always will be necessary, that there be a sufficient sacrifice, an atoning sacrifice, a cleansing sacrifice of shed blood between them. God always saw the Lamb, slain from the foundation of the world, present before him, between himself and sinful man. But man could not see him. While to God he was "slain from the foundation of the world," to man he was not yet slain, not yet offered. To reconcile a sinner to God, his sins must be taken away by the blood of the Lamb. Sin is the cause of the separation of man from God. It is sin that alienates the man from his Maker. Then, when the blood of Christ cleanses the sinner from his sins, his alienation is gone, he is reconciled. Sin removed, the cause of separation from God is gone, and the man is united to God. The atonement, the at-one-ment is accomplished.

But to bring this happy result about, as we have seen, the Lamb slain, his blood being shed, is the unifying agency and power. Both parties to the separation must see him, must recognize him, must meet together in him. But before he came to this world and died, no man could come to him directly. Hence the typical lamb, kid, bullock, turtle dove and young pigeon. The man could (in faith in God, as the one God, and in obedience to his command, bring his sin-offering to the priest at the altar, and, through the offering foreshadowing the Christ, its blood shed, typifying the shed blood of the Son of God), meet with God and be forgiven, God referring his sins to the blood of Calvary, that, to him, was infallibly sure. This is how, and why, that the death of Christ took place for redemption, in order to redemption of the transgression against the first covenant. This is how, and why, Christ died for all men; for those of Patriarchal and Jewish times; for those whose entire earth lives preceded his incarnation and his suffering.

We have already seen that the purpose of Christ's being "Mediator of the new covenant" is that "the called" might be heirs to "the eternal inheritance." Who are the called? All who, having heard the invitations of the gospel, believed in Jesus and obeyed his commandments. The called are Christians. "Blessed are they who are called unto the marriage supper of the Lamb." Rev. xix: 9. The Greek for called here is the same as in our text. The called, then, are they who are to be present at the marriage feast, when the Son of God takes his bride, his church, home to his Father's house. Through his mediatorship, they are now the possessors of the promise of eternal inheritance. Do we to-day, brethren, rejoice in this glorious promise? If so, happy are we. But, if we are thinking more, and talking more about an earthly, perishable inheritance, and laboring more to obtain the corruptible things of this life, than we think, talk and work for the estate that is eternal, then we are become lukewarm, like the Laodiceans. They set their hearts on earthly goods, and became proud of their temporal wealth. If we allow things on the earth to absorb our affections and become vainly proud, like they did, the Lord "will spue" us out of his mouth as he did them. The Lord is disgusted with those who profess to wear his name and are, at the same time, more gratified with the wealth of this

world, than with "the promise of eternal inheritance." He expresses that disgust with the strong figure, "I will spue thee out of my mouth." Then, dear brethren, to-day, let us realize that this "promise of eternal inheritance" is far more precious than rubies and gold. Rejoice, sisters, rejoice, brethren, be glad to-day that, through the mediatorial work of our Lord, we have given to us so precious a promise. Beware of negligence and indifference, and lukewarmness.

But, what is "eternal inheritance?" All earthly estates are squandered and lost, sooner or later. The crowns that decked the brows of ancient kings are perished. Ancient Babylon, Nineveh, Thebes and Memphis are long since blotted out, and their glory departed. The empires of Nebuchadnezzar, Cyrus, Alexander and the Cæsars are all gone, to return no more forever. The dynasties of ancient royalties have all disappeared. The pyramids, even, are crumbling, and the rocky ribs of earth's crust are wearing away. The sublunary heavens and earth are to be rolled together as a scroll, "shall pass away," "shall be burned up." But there is an inheritance that is absolutely eternal, that will never "pass away," will never be "burned up." We repeat the question: What is it? At the judgment Christ will say to the righteous: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv: 34. The eternal inheritance, then, has in it a kingdom; a kingdom that will not pass away, that will never be overthrown. By the resurrection of Jesus Christ from the dead we are "begotten" "to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. i: 4.

There are three descriptive words here applied to the inheritance. It is "incorruptible." It is not only not corrupt, but it can not be corrupted. It is imperishable. It is "undefiled," pure, chaste. It "fadeth not away." The original says unfading. It not only is not fading, but can not fade. It is "reserved in heaven for you,"—for Christians. Peter is writing to Christians. This imperishable, chaste, unfading inheritance is laid up, kept in store in heaven, for all Christians. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Matt. xix: 29. These are the words of Jesus, and he puts "everlasting life" in the inheritance. Then the eternal inheritance is unending life in the enjoyment of an imperishable estate, and the exercise of princely authority in an everlasting kingdom. To maintain the Christian character, by continuous faithfulness to the requirements of the gospel, is the means by which we may attain to the possession of the eternal inheritance."

"For where a testament is, there must also, of necessity, be the death of the testator." We have already re-translated this to read thus: "For where a covenant is, necessity is, that the death of the appointed (one) be borne." We have already given the reason for rejecting the word testament, and using the word covenant. We now give a further reason. Wills, testaments, do not need mediators, but administrators. But Jesus is a Mediator. The mediatorial office is very different from that of the executor of a will. Where God covenants with man, he appoints an offering to be killed. When the victim is slain, and its blood offered, the covenant is of force, is ratified, is sure. Hence, when God covenants with man, the death of the appointed victim is a necessity, to make it sure. Under the new covenant, Christ is the appointed offering for the surety of the promise, in that covenant, of the remission of sins, and of the resurrection of the dead. Without Christ's death and sufferings these promises, in the nature of the case, would not be assured to us. But with his death they are sure. This is the apostolic thought, and not the making of a will. Christ, instead of being a testator, is the one appointed. A testator appoints. But the Greek in this case is *thanatou* * * *tou diathemenou* — death * * of the appointed (one), not death of the testator, who appoints.

"For a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." We have re-translated this verse thus: "For a covenant is sure upon dead (offerings) since it is not valid while the appointed (offering) lives." There is no word in the Greek of this verse for the word men. The adjective, *nekros*, the dead, is there in the dative case plural. Christ, as we have seen, was the appointed offering. Without his death, the covenant would not have been binding. The covenant became sure to man when Christ died,

not as a testator, will-maker, but as the appointed sin-offering to take away the sins of men.

To show the correctness of this, we quote the very next verse: "Whereupon, neither the first testament was dedicated without blood, for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament which God hath enjoined unto you." Verses 18, 19, 20. The word covenant in these verses would take the place of testament in a better rendering. This is the ratification of the first covenant. It is introduced here by the apostle to illustrate the points that we have been investigating. God made a covenant with Israel, typical of the one under which we live. Did the calves and goats that died, die as testators, will-makers? No one, for a moment, believes such an absurdity. They died as appointed offerings. Their blood was a type of Christ's. As appointed offerings, they could, and did, typify Christ as an appointed offering. But no animal could be a type of him as a testator or will-maker. Let the word covenant be received as the better rendering of *diatheekee* and much confusion will disappear.

We now quote, and proceed to examine our third text: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the first-born, which are written in heaven, and to God, the Judge of all; and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii: 22, 23, 24. In this sublime Scripture, the divine penman is exalting the Christian's lofty honors and connections above that enjoyed by those living under the law. He is setting forth the blessings of the "better covenant" of which Christ is Mediator. There are eight glorious honors here mentioned, all grander and better than any thing the law was able to afford. We will examine them in numerical order, not that these things have an order of events, as first, second, third. There is one act of coming. The one coming brought those addressed, to eight things that are mentioned. We will examine them in the order of men-

tioning in the text. This coming to all these honors is by faith:

1. "But ye are come unto Mount Zion." This coming into all these honors and blessings is through, and by means of Christ's mission and sufferings. Mount Zion is here made the type of God's dwelling place. Israel, by the mediatorship of Moses, had come to thundering Sinai; but we, through Christ, come to the heavenly Mount where God dwells. Through faith in Christ, we are made rightful citizens of heaven; and if we continue faithful to Christ, we shall as surely dwell there as Caleb and Joshua entered into and dwelt in Canaan. The Christian's privilege is as much superior to the Jews, under the law, as heaven is better than Canaan.

2. "And unto the city of the living God, the heavenly Jerusalem." Through the law, the fleshly Israel had access to, and rights and honors in, the earthly Jerusalem. But, through the gospel of Christ, we have, by faith, access to the honors of the Jerusalem that is above. Our connection with Christ constitutes us rightful heirs to all the glories of the heavenly city; and, if we are faithful to him, we shall as certainly enter the golden city as Caleb and Joshua entered the promised land. Our honor is as much higher than theirs as heaven is higher than earth.

3. "And to an innumerable company of angels, to the general assembly." We re-translate this, aiming to adhere rigidly to the Syntax: And to myriads of angels, a festive assembly. This is just what the Greek says, and the meaning is that, coming into the pure relation with Christ, we enjoy a union with all the vast host of angelic beings. All faithful disciples of Christ will eventually join company with the legions of angels in one vast, grand and glorious assembly, to celebrate the love of God and the victory of our Mediator over sin and death. Grand, glorious assembly that! Shall we be in that grandest of all assemblies? Brethren, sisters, let us resolve now, that by the grace of God, and a faithful continuance in well-doing, that we, each one of us, will constitute one in that glorious meeting "around the great white throne."

4. "And church of the first-born which are written in heaven." The church consists of human beings redeemed from sin. Through Christ we are constituted members of the church; each one of us is as much a part of the church as your eye is a

part of your self. No wonder that it is said when one member suffers, all the members suffer with it. How careful each one of us ought to be not to do any thing, not to say any thing, that in any way will bring pain, reproach, or shame upon the church, and give all members of the body pain.

The church is also called a family. Our text says it is "written in heaven." The father of any well regulated family keeps a family record. God is the Father of this family, and he keeps one, too, keeps it in heaven. Is your name, my brother, or my sister, on the family record in heaven? Then try to live every day, every hour, so that your soul shall be pure, and white, and clean.

Our Father keeps also a "book of remembrance." That will be a faithful record. There will be no "white-washing" of sins on the pages of that book. If we do well, it will be there written to our honor. But if we have been unfaithful, have set our hearts on things on the earth, conformed to the world, and have been rebellious, it is recorded against us. If we are selfish, grasping, if we are stingy, our very stinginess goes to record in black lines on the book that will be opened and read at the judgment, in the presence of men, angels and devils. May the Lord help us to so live that these things, "written in heaven," cause us not to seek to hide our heads in shame when the books shall be opened!

5. "And to God the judge of all." Yes! Through our Lord Jesus Christ, we are come to God. We are become his children. We are become partakers of the divine nature. We are near kin to God. Upon us rests the responsibility of living worthily of so near a relation to God. The Jews never, under the law, received such honors as these. If we follow in the footsteps of Jesus we shall maintain our near kindredship to God.

6. "And to the spirits of just men made perfect." Through the mediation of Christ, we that live yet on the earth and in the flesh, are come to, and united in fraternal fellowship with those whose spirits are made perfect. All the truly pious worshipers of both Patriarchs and Jews were made absolutely perfect in spirit when the blood of Jesus was offered. Their sins could be no more remembered forever, and their spirits, being no longer connected with mortal bodies, are perfect. In Christ, we are in spirit, by faith, united to them. Thus, Abel

and Job, Enoch and Elijah, Abraham and David, Moses and Daniel are perfect in spirit, and are our brethren. If we continue true to our profession, we shall also have perfect spirits after awhile, and we shall join their company in person, and be with them forever.

7. "And to Jesus, the mediator of the new covenant." This is the crowning consideration. All the other privileges which we have been considering depend on this one. Take this one away, and they all fall. The man who has not come to Jesus, has come to none of these glorious blessings. But every one who comes to Jesus, comes to all these at the same time. In him we can also plead with God for the forgiveness of our sins, and he will hear us, and grant our requests. As Jesus stands between us and God, he pleads our cause and intercedes in our behalf. Our poor, weak prayers, when offered in his name, become mighty in the ears of the Lord of hosts. As Moses plead for Israel in the wilderness, so Christ pleads mightily for us. He is ready and willing to help us at all times. He will save all who come to him.

8. "And to the blood of sprinkling, that speaketh better things than that of Abel." In coming to Christ, his blood is applied to our hearts, and our guilty souls are cleansed from the pollutions of sin. As when the blood of clean beasts and clean birds, under "the first covenant," was sprinkled, there was a ceremonial cleansing, so under "the new covenant," where "the blood of sprinkling" applies to our hearts, there is an actual purification of our spirits from the guilt of sin.

The common version is not correct in one particular. The Greek does not say that the blood of Christ speaks better things than the blood of Abel speaks. It seems that the king's translators thought that it did, however, for they have forced the version that they made to say so. The meaning is, that the blood of Christ speaks a better thing than Abel speaks. We re-translate thus: And to the blood of sprinkling, speaking a better (thing) than Abel (speaks).

But we must close. We now ask you, dear friends, who have never come to Jesus, the lover of your souls, to turn to the Lord to-day. We ask you to come to him, to his precious blood, and thereby to come to Mount Zion, to the heavenly

Jerusalem, to the angelic assembly, to the church written in heaven, to God himself, to the spirits of just ones perfected. Why not come to-day and confess him? While the brethren sing,

"Jesus, lover of my soul,"

we plead with you, in his name, to come before it be too late.

SERMON VII.

CHRIST THE HIGH PRIEST.

PREACHED LORD'S DAY, JUNE 13, 1880.

TEXTS.—"Jesus, made an high priest forever after the order of Melchisedec."—Paul.

"Thou art a priest forever, after the order of Melchisedec."—David.

"The Lord sware and will not repent, thou art a priest forever, after the order of Melchisedec."—Paul.

MY DEAR BRETHREN AND SISTERS:

We still continue to prosecute the study of our Lord and Savior in his official relations to us. We have already given attention to his divine nature, then his human nature, and next his mediatorship. Now we ask your earnest attention and careful consideration of his priesthood, as set forth in the Book of God. Without the exercise of the priestly office, there could be no salvation for lost sinners. All religions have their priests, and their altars and their offerings. God has inseparably connected the forgiveness of sins with the offering of bloody sacrifice. "Without the shedding of blood is no remission."

A priest is "one who performs sacrificial rites."—Bagster. The first mention of a priest, by use of that word in the Bible, is in Gen. xiv: 18, where Moses calls Melchisedec "the priest of the most high God." Melchisedec was not an Israelite. He was cotemporary with Abraham, and to him Abraham paid tithes. There was then a divinely recognized priesthood in the Patriarchal age as well as in the Jewish and Christian. The Egyptians, at a later day, had a priesthood that was deemed so important that, when Joseph bought all the lands of Egypt for

Pharaoh, in the time of the famine, the priests were allowed to retain their lands, while all other citizens gave up theirs to the king in exchange for bread. At still a later day we learn that Reuel, or Jethro, was priest of Midian. The false gods of the heathen also had their priests, and altars, and offerings, and temples.

While the word, priest, does not occur earlier than the time of Melchisedec and Abraham, sacrifices were offered by Abel, in the first family of the human race. The office of priest in the Patriarchal age, as exercised by Melchisedec, was of divine authority.

We now proceed to examine our first text: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the fore-runner is for us entered; even Jesus, made an high priest forever, after the order of Melchisedec." Heb. vii: 19, 20. Paul is here speaking of the Christian's hope as an anchor, holding the soul fast to the things within the veil, that is in heaven. Into the same place Jesus, as our fore-runner, has already entered. On earth he taught men, comforted the sorrowful, fed the hungry, healed the sick, opened blind eyes, made deaf ears hear, made lame feet walk, made tongues that were dumb talk, and restored the dead to life. He suffered the bitterness of a most cruel death, while on this earth, in order that there might, through him, be offered to the sons of men deliverance from sin and death. But he has entered into heaven to officiate as a priest, to make the necessary offering for sin. On earth he was not a priest, but in heaven he is a priest. In connection with our text, we quote from the Hebrew letter as follows: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." ii: 17.

We learn from this quotation, that, preparatory to Christ's entering upon the priestly office, it was necessary for him to become a man, "to be made like unto his brethren," to be made like them "in all things." Though he officiates in heaven, he is still a man, a glorified man. He is both merciful and faithful. He feels our infirmities, though in heaven, and is true to all that God has promised us. The end, or purpose, of his priest-

hood is "to make reconciliation for the sins of the people." The next verse says: "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The fifteenth verse of the fourth chapter says that "we have not an high priest who can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." These scriptures make him just such a high priest as we need. He meets our needs in the following particulars:

1. He is touched with our weaknesses. When we are lonely and sad, he cheers us. When our hearts are broken with sorrow, he comforts us.

2 When we are tempted to do wrong, he is able, he is willing, he is glad, to succor us in the hour of temptation. He, only, "is master of the situation" in the hour of our temptations. He will not allow us to be tempted beyond our strength. He "will with the temptation also make a way to escape, that we may be able to bear it." Temptation would drag us down continually were it not that we have such a high priest in the court of heaven.

3. Whenever we sin, which we so often do, our High Priest is our only sufficiency. Any one, single sin, would drag us down to everlasting perdition were it not that our great High Priest has a sufficient offering, laid upon heaven's altar, to blot out every sin of the confiding soul who penitently comes to him in obedience to his commandments. This brings us to consider the words, "To make reconciliation for the sins of the people." President Milligan very properly says: "These words indicate the main purpose of Christ's priesthood. He became such a priest as he is, in order to expiate, by means of his death, the sins of the people. The word here rendered 'to make reconciliation for,' (*hilaskomai*) means, in classic Greek, to appease, or to propitiate; as, for instance, when Homer, Hesiod and others, speak of appeasing the wrath of the gods by means of sacrifices." Com. p. 102.

President Milligan is right about the use of this word. The ancient Greeks supposed the gods to be angry with them, and they thought to put their gods in good humor by offering sacrifices. They thought that the act expressed by the active transitive verb, *hilaskomai*, terminated on the gods, taking away

their wrath. Paul using this word, and the common version rendering it "to make reconciliation for," many have gotten the idea that our God is angry, and that the offering made by Christ, our high priest, was designed to appease his wrath, to put him in good humor with men. President Milligan expresses the meaning of the word in English by the word expiate. Expiate means: "To extinguish the guilt of by sufferance of penalty, or some equivalent; to make satisfaction, or reparation for; to atone for, as to expiate a crime."—Webster. Taking expiate, in the sense of Webster, "to extinguish guilt," we translate the passage literally and accurately as follows: "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, in order to expiate the sins of the people." If reconciliation be the idea, then the Greek says: To reconcile the sins of the people. Let the verb *hilaskomai* be translated *to reconcile,* if that be the meaning. But to reconcile sins is an absurdity. A man can be reconciled, but not his sins. Sins can be expiated, their guilt extinguished, blotted out. This is exactly what our High Priest does for us when, in faith, we come to, and avail ourselves of his offering. When the love of sin, in the heart, is removed by faith in Christ, when the practice of sin ceases, in obedience to Christ, and when the guilt of sin is extinguished, by the blood of Christ, the sinner is then fully reconciled to God. But the reconciliation is expressed by another word, and not *hilaskomai.* Expiation, or extinction of the guilt of sin is one thing, and the reconciliation of a man to God is quite a different thing. The former is Christ's act, the latter is the man's act.

There is this difference between a heathen worshiper and a Christian worshiper: They both bring a sacrifice. The heathen expects, by means of his offering, to extinguish the wrath of his angry god, and make him gentle, loving and kind. The Christian, if he be intelligent, comes by faith in the offering already, once for all, laid upon the everlasting altar in heaven, expecting, not to extinguish the wrath of his angry God, but that, by the blood of the everlasting offering, Christ, his High Priest, will extinguish the guilt of his sins, and thus enable him to come into the Lord's presence, and be recognized as the Lord's child.

We now proceed to quote our second text: "The Lord hath sworn and will not repent, Thou art a priest forever, after the order of Melchisedec." Psalm cx: 4. The Jewish priests were very particular to keep the line of descent from Aaron very clear; but when Christ assumed the priestly office he claimed no such descent. He was not of the priestly tribe. His priesthood is "after the order of Melchisedec." Melchisedec had no predecessor in office; neither has Christ. He had no successor, neither will Christ have a successor. Melchisedec was greater than Abraham. So is Christ. But the Jewish priests were the children of Abraham, and Christ, being greater than Abraham, is, of course, superior in his office of priest to the Jewish priesthood.

The Psalmist says positively that "the Lord hath sworn" that he (Christ) should be a priest like Melchisedec. There is no mistake at this point, for Paul quotes this language and applies it to Jesus. The Jewish priest could only officiate for the Jews. But Melchisedec, as "priest of the most high God," came out to meet Abraham, of another nation. He seems to have been recognized of God as priest for any people. So is Christ. Any man, of any tribe, or tongue, or blood, may come to the Lord Jesus, have his sins expiated through his offering, and become an heir of life.

Another important point of similarity between the two is that Melchisedec was a king. None of the Levitical priests were kings. But Christ, like Melchisedec, is "King of kings" as well as priest. Christ's is a royal, princely, kingly priesthood. Melchisedec means "by interpretation, king of righteousness, and after that also king of Salem, which is king of peace." Christ is a priest like that. He is a king in righteousness, and lifts those whose sins he expiates up to the character of righteous princes. He is King of peace, and raises them up to the honored name of peace-makers. He makes us both kings and priests to God. Rejoice, and be glad to-day, brethren, that we are made the royal family of both heaven and earth in righteousness and peace. If we shall only be faithful, be righteous, be peaceable, be promoters of righteousness and peace a little while on earth, we shall join company, in a little while, with both Melchisedec and Jesus, and be crowned with glory and honor in the heavenly world.

The appointment of Christ to the priesthood was confirmed with an oath. The oath of the Lord, like God himself, is too high for our comprehension. But when the Lord of heaven makes a promise that he himself deems of such transcendant importance that he makes oath to it, we may rest assured that it is, in its bearings on humanity, infinite in importance, infinite in its effects upon our destiny. There may be, perhaps are, reasons for the oath in heaven and in eternity, beyond our comprehension. The oath was made and known in the days of David, if not earlier. No other priesthood was so honored, so far as we know.

There are several things that God has sworn to. He swore by himself, because there was none greater, to Abraham that he would bless him, that he would multiply his children as the stars of heaven, and as the sands of the sea shore, that his children should possess the gate of their enemies, and that in his seed all the nations of the earth should be blessed. Gen. xxii: 16–18. This oath of the Lord included both the fleshly and the spiritual children of Abraham. This oath of the Lord was repeated to Isaac and Jacob. Moses in earnest entreaty, when pleading with the Lord for the Israelites, referred to this oath when he said to the Lord: "Remember Abraham, Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. Exodus xxxii: 13.

The Lord is of loving mercy and tender kindness. He not only allowed Moses to plead with him for rebellious Israel, and to remind him of his oath to Abraham, and Isaac, and Jacob, but he also granted Moses his request. There is another oath of the Lord that every human being would do well to heed. Every member of the human race of every land, tribe and tongue is vitally interested in this oath of our God. "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. xlv: 22, 23.

Men can refuse to bow the knee now, but the time will come when they will have to do it, though it may be too late to do

them good. God's majesty and authority will be maintained. God has sworn by himself that all knees and tongues shall submit. The man who bows now, confesses now, of his own free will and accord, the Lord will forgive, honor and bless. Paul quotes this language in Rom. xiv : 11, and says: "As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." All are invited now, all are earnestly besought to confess the Lord now, and bow the knee to him now, and those who do it will be honored and loved of God. But those who will not do it now and persist in disobedience to the end of this life will have it to do when the day of rewards are past. The scoffing atheist, who befouls his mouth with blasphemy now, will finally get down on his knees in shame and disgrace, and with his mouth in the very dust, as it were, confess the Lord. But to every man is offered the privilege of confessing him with honor and glory to himself. O, how short-sighted, how exceedingly unwise the man who persists in disobedience to God! Why will not men see the folly of sin before it is too late?

Again: "But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." Jer. xxii: 5. The Lord said, by the prophet, to the king of Judah: "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless nor the widow, neither shed innocent blood in this place." Verse 3. Upon the condition that the king of Judah would do these righteous things, the Lord promised prosperity to the king and to those over whom he ruled. But upon the condition that he would not do them the Lord took an oath by himself "that this house shall become a desolation." They did not obey the Lord, and the Lord executed his oath to the letter. His house did "become a desolation." The oath of the God of heaven is infinitely sure. What God has sworn to is infallibly certain. He promised, and made oath to it that: "Thou art a priest forever after the order of Melchisedec." Paul, beyond all question, applies this to Christ, and to our Elder Brother. Those then who love and obey God have the assurance of a priest all sufficient and forever.

To be "after the order of Melchisedec," he had to be a man.

Hence Christ Jesus became a man and dwelt among men. To be "forever" he must be also God. Christ's priesthood, then, is a human priesthood, constituted at the same time a divine priesthood. He does not officiate on earth, but in heaven. He did not, while on earth, act the part of a priest, but, glorified and coronated King in heaven, he entered upon the priestly office at heaven's altar in the heavenly court. Without this no sin could have been permanently taken away. Any priesthood, merely earthly, was incapable of making an offering that could take away sin. Sin is an offense against God, who is eternal, against his law which also is eternal. Then to expiate sin, there had to be a priest, to make an offering for sin, who was commensurate, in being with God and with eternity itself. But there was, and is, no being but God, who is commensurate with him in being. God is commensurate in being *only* with himself. All things else are younger than he. Then in some sense God must become the priest to make the offering, that could expiate sin. But the law, God's own law, said "without shedding of blood is no remission." Then this divine, infinite priest must have blood to offer, or there could be no expiation of sin, no extinguishing the guilt of sin. The problem to be solved then was how to have a divine priest, God officiating as priest, the God-priest with shed blood to offer for sin. The solution of this problem "is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii:16. Jesus, the Son of God, God manifest in the flesh, had blood to shed as a victim, as a lamb, on the earth and on the cross, which he could offer, which he did offer, which he now is offering for your sins and mine. His precious blood is a present offering for our sins. It was sufficient for every man, under the old dispensations, who loved and obeyed God. It was sufficient for the sins of all at the time of the crucifixion, who believed in him and obeyed him. It is still sufficient for us, if we believe in him, love him, and obey his commandments. His precious blood shed on Calvary and offered in heaven, expiates, extinguishes the guilt of our sins. The high priest went once a year into the most holy place in the tabernacle of Moses and officiated there. When the service of the offering was completed he came out to the people and

they received the benefit of the offering he made, and it was good for one year, when the sacrifice had to be renewed. Our high priest has gone into the most holy place of the heavenly tabernacle, and is officiating for us there. We need him there continually. We need him there at this very moment. The whole human race needs him there to expiate, by means of his precious blood, its continued sins. Men sin, as long as they continue in the flesh at least, and will need the office of the priesthood as long as they continue on earth, and as long as any one of them continues to dwell in this world. The very best man in the world, the most devoted follower of Christ, is liable to be overtaken in a fault. Hence the purest Christian needs the continual exercise of the priestly office of the "King of Righteousness" and of the "King of Peace."

How does a sinner, living to-day, receive the benefit of the offering made by our royal high priest? To answer this question we divide it into two: 1. How does an alien sinner receive the benefit of the priestly office of Christ? 2. How does an offending child of God get the benefit of the offering made at heaven's altar by the high priest of our profession? To answer the first question, we explain, that we mean by an alien sinner any person who has attained to the years of moral responsibility and who has never acknowledged nor obeyed the Lord Jesus. Such an one has resting upon his soul all the past sins of his life. The guilt and turpitude of all the wrongs that he has ever committed attach to his soul. His heart is corrupted by the pollutions of every wicked act that he ever did. His spirit is blackened by every foul word that has ever escaped his lips. The very fountains of his soul are filled with the mire and filth of the wicked thoughts that have been allowed a dwelling place and a welcome in his mind. The guilt of his first impure thought, the offense of the first wicked word, the criminality of the first sinful act, all still stick to his soul. His first sin is still unforgiven. All subsequent sins, whether many or few, remain unforgiven, and the load of them all weighs the soul down and drags it down to everlasting perdition and woe. Such is an alien sinner. He is a stranger to the kingdom of God. His soul has never yet been affected by the priesthood of Christ. The offering has not yet touched his heart. The

answer to our question involves the law of pardon to an alien. We have already seen that there is no remission of sins without the shed blood of Christ offered above. The law of pardon, then, is the process by which such a sinner can come into contact with the offered blood of Christ. The process stated, without stopping to argue it here, is as follows: (1.) The alien must hear the gospel. (2.) He must believe it with all his heart, so that he may come by faith. (3.) He must repent of all his past sins, must turn away from them, must cease to practice them. He must be sorry enough for his sins to quit them. (4.) He, having first believed and then repented, is commanded to be buried with his Lord and Master in baptism. (5.) When he does this the Lord forgives, remits, blots out *all* his past sins. There are two good reasons why the Lord pardons all his past sins at that particular moment. One is that all gospel blessings come in the name of the Lord Jesus, and the believing, penitent sinner comes into the name of the Lord when he is baptized. The other is, that he is baptized into the death of the Lord, and the Lord's blood, which cleanses from all sin, was shed in his death, and when the body of the believing penitent is buried in the likeness of the burial of the Lord's body, and raised up in the likeness of his resurrection, his spirit comes under the influence of the cleansing element in Christ's offering—his shed blood, which was shed for the remission of sins—and his sins are, by the blood of "the crucified One," all blotted out and the guilt of them extinguished. His sins being gone, the man is become a child of God and an heir of God. He has attained to the full benefit of Christ's priestly office for the alien sinner.

The answer to our second question involves the law of pardon for the child of God who offends. If the gospel were purely legalistic we could none of us attain to heaven, though we be no longer aliens. We do not, we can not, live perfect lives, even after becoming members of the Church. This is where our High Priest is so infinitely valuable to us. His offering is our means of escape from the consequence of our many offendings. The law of pardon for an erring brother has in it three things: (1.) Confession of the sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i: 9. (2.) Repentance.

(3.) Prayer. "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts viii: 22. In these scriptures, erring, sinning disciples are taught to confess their sins, to repent of their sins, and to pray for forgiveness. Simon also asked Peter and John to pray for him that he might escape the consequences of his sin. But when we pray we always come in the name of our Lord Jesus Christ; we only ask to be forgiven for his sake, in his name and through the offering of his shed blood. This prayer brings our souls to the altar of God with the blood of our High Priest on it, and in the expiation of our every sin we get the full benefit of his offering.

We now quote our third text in full: "The Lord sware and will not repent, thou art a priest forever after the order of Melchisedec; by so much was Jesus made a surety of a better covenant." Heb. vii: 21, 22. This is a quotation of our previous text from David, with the language: "By so much was Jesus made the surety of a better covenant" added. We use the word covenant where the common version has testament. In this verse we encounter a new word applied to Jesus in connection with the fact that he was appointed to the office of priest by an oath of the Lord. We have before us three commentators—Dr. Adam Clark, Dr. Albert Barnes and Pres't R. Milligan. They each have a different view of the idea represented by the word surety, or rather about the word *enguos*, rendered surety. Dr. Clark thinks that it is used in the sense of *mesitees*—mediator. But this seems hardly possible. The two words are quite distinct in their meaning. Dr. Barnes seems to think that the meaning is, that Christ, by virtue of his appointment as a priest by an oath, became man's bondsman or security that the law against sin should be satisfied, and man thereby justified; that, becoming a man and giving himself a ransom for sin and his blood for the expiation of sin, he satisfies all the demands of the law against the sinner. This view of the case will be, or rather has been, received by many. "The word *enguos* does not occur elsewhere in the New Testament; but in classic Greek, it means *a surety, a sponsor, or a bondsman:* one who pledges his name, property or influence that a promise shall be fulfilled, or that something else shall be done. In this sense it is manifestly used in our text. Jesus has become the

surety, sponsor, or bondsman of the New Covenant. * * *

* * The argument of the apostle requires us to understand this security as given on the part of God for the greater encouragement and consolation of his children; just as he gave the oath to Abraham and to his seed after him. 'Jesus,' says Lunemann, 'is become the surety of a better covenant; that is, in his person security is given to men that a better covenant is made and sanctioned by God. For Christ, the son of God, became man to publish this covenant on earth; he has sealed it with his death and sufferings; and by his resurrection from the dead, he was declared with power to be sent by God as the founder of such a covenant.'"

With the further fact that God's oath appointed his Son priest forever, that the priesthood continues forever, we close this discourse. Each one of us needs this priestly work of our Master every day, and if his priesthood were to terminate now we should, none of us, ever reach heaven. We shall need to plead his offering the last day that we live on earth. We shall need it at the judgment of the great day, for his priesthood will be our title to a mansion in the Father's house. Through his priesthood, he will introduce us into the society of the heavenly world. We are to be the companions of the angels who never sinned. But sinners as we are could never be made the companions of sinless angels, or any other sinless beings, without Christ's priestly office to extinguish the guilt of our sins. Let us, dear brethren, be very careful to heed Paul's admonition, when he says: "Seeing then that we have a great high priest, that has passed into the heavens, Jesus the Son of God, let us hold fast our profession." Yes, "let us hold fast our profession." Let us ever cling to Jesus, be faithful to him, love him, trust him, obey him even unto death. Then all the glories of heaven will be ours.

Now we turn to you, dear friends, who are yet aliens and strangers to our great high priest, and ask you to obey him now, confess him to-day, receive the expiation of your sins to-day, become a child of God to-day and be an heir of eternal life to-day.

While the brethren sing:

"Come to Jesus now,"

we earnestly invite you, and plead with you to come.

SERMON VIII.

BACCALAUREATE SERMON,

DELIVERED BEFORE THE GRADUATING CLASS OF CHRISTIAN UNIVERSITY AT CANTON, MO., JUNE 3, 1880.

TEXT.—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—PAUL.

YOUNG GENTLEMEN AND LADIES:

In accordance with a time honored custom we are, to-day, assembled in this temple of learning to witness the closing scene of your student life, and the beginning of your wider career on the broader stage of human life. One part of the day's proceedings is the addressing to you of a Baccalaureate Sermon. Upon the invitation of my highly esteemed brother and your beloved President, R. Linn Cave, I have consented to undertake the task of addressing to you that discourse. Allow me to say that I feel honored in being permitted to stand in this place and to talk to a graduating class of Christian University. I have always been proud of the work done by this Institution. Her founders and her distinguished presidents have been my brethren. Though some have "passed over the river," they are still my brethren beloved.

Our text to-day is the following language: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii: 15

You recognize these as the words of the apostle Paul. They are addressed to a young man. This young man was a preacher of the gospel and a teacher in the church. They express the apostle's advice, exhortation, command to him in that capacity.

Yet there is valuable thought there for every person, especially for the young, for the educated young. The first thought, to which we invite your attention, is expressed by the word workman. Wherever a workman is, there is work to do, labor actually performed.

The word workman is from *ergatees* in the original, and occurs in the New Testament sixteen times, and means a laborer in any department of human activity. It is rendered laborer, workman, and worker. It applies to the man who labors with his hands on the farm or in the shop, or anywhere else. It also applies to the man who toils in the vineyard of the Lord in things spiritual. This word suggests to us, at once, that in the economy of God there is work to be done. Work is expected of every man. An idle person is not, and can not be a Christian. You have just completed an appointed amount of mental labor belonging to the curriculum of study in this University. It was work from the day of your matriculation until the day of your graduation. If any of you have been looking forward to this day as a release from hard work, you have been making a sad mistake. If you have been looking forward to this day as a simple release from the disciplinary restraint and lawful control of your teachers, you have been making a sad mistake. But I am sure that the President of this Institution and his colaborers are too wise and have too just a conception of human life, and too conscientious a regard for their duty to you, to allow you to have fallen into any such mistake.

The day of graduation brings with it a doubling of the work to be done. It does not mean that your education is finished. It only means that you have progressed so far that you will now be able to do the work of both teacher and pupil. If the time ever comes when we cease to learn, the time will then have come when there is little need that we should longer live. The degree conferred upon you to-day and the diploma given you, are the formal declaration by the authorities of Christian University, that you are now sufficiently advanced to be entrusted with the oversight and instruction of yourselves. From this day you are in large measure to be your own teachers. If your growth in knowledge shall stop where you now are, that fact will be ample proof that you are poor teachers. Under the instruction of the President and Professors of this Institution,

you have grown in science, in literature, in knowledge. If that growth be less rapid, or cease altogether, it will be because you are not as good teachers as are those to whom you bid adieu to day.

Hitherto you have been confined mainly to the necessarily narrow limits of the college curriculum. But, after this, you have the broad field of all the sciences, all the languages, all the literature before you, and you must, for yourselves, select the field in which, hereafter, you will industriously work.

Our educations will never be finished. We are to continue to be forever. Our existence is infinite in duration. The fields of knowledge are also infinite. Then, we may push our research after increased knowledge to all eternity. Our bodies get their full growth, wear out and die. Not so our minds. The only decay to which they are exposed is, that the bodily machinery, through which they now work, wears out. But in a little while God will give us new bodies that will never wear out. He will give us eyes that will never become dim, ears that will never cease to hear accurately, tongues that will never become dumb, cheeks that will never lose the ruddy flush of youth, hands that will never lose their cunning, feet that will never stumble, and voices that will be clear, melodious, eloquent, and musical forever and forever. Then will our minds go bounding forward in the pursuit of greater knowledge, untrammeled and unclogged by the ills to which mortal flesh is heir in the present life. To-day is, indeed, commencement day with you. To-day you begin the work that is never, *never* to end. To-day your earthly guides, who have heretofore so faithfully, so lovingly smoothed the path for your feet, helped you over the rough places, thrown the light of their profounder scholarship and their larger experience upon the dark places, withdraw their guiding hands. From this day you will have to take the helm in your own hands and pilot your own boat. From this day you will have to conduct your own train. If your boat goes to the bottom, if your train is wrecked after this, you will have yourselves to blame for it. You are to-day declared to be competent workmen. Just now, you begin the work of proving the declaration true or of proving it false.

Young Ladies, young Gentlemen, allow me, in connec-

tion with the workman to call your attention to a growing evil in American society! It is this: There is a large element of our people who have come to despise work. There are too many that are inclined to snub the working man. In the estimation of too many, the calling or trade followed by a man, is made the measure of the respectability of the man. It is too common that the well dressed idler is admitted into society and flattered because he is supposed to have money, and wears fine clothes. Idleness in broadcloth, and idleness in costly silks, is not entitled to our respect. We condemn it in rags. Why not condemn it in costly apparel? Paul says to Christians: "Work with your own hands; as we commanded you· that ye may walk honestly toward them that are without, and that ye may have lack of nothing." Actual work is a Christian duty. The man who pegs shoes, does so in obedience to the divine will and honors himself in the sight of God. The woman who bakes bread, keeps her house in order, and takes care of her children, honors herself before her God, and in the eyes of her husband and all sensible men. Idleness is an inexcusable sin, being an open violation of Scripture. When Paul says: "Work with your own hands," he uses the verb *ergazomai*, which bears the same kindred relation to *ergatees*, workman, in our text, as our verb to work bears to the noun workman. While, in our text, Timothy is commanded to be a workman in the ministry of the word, all Christians are positively commanded to be actual workers, toilers in some department of human industry. There is no place for loungers and lazy idlers in the kingdom of God.

Again: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." 2 Thess. iii: 10. This was sound gospel doctrine in Paul's day. It is just as sound now. This entire earth-life means work, for all who are able. The man or the woman who will persist in refusing to do some kind of real work, something that contributes to the supply of human want, is guilty of robbery when he eats. He eats that which belongs to another. All must work in some department of human industry. God's law does not say that all men shall work at any one calling. Nor does it say that any particular individual shall work at any particular trade. God simply says that all must work. There

are but two limitations upon a man's entire freedom of choice: 1. He must not choose idleness. He must work. 2. He must not choose a calling that injures the human race. He must not follow a business that destroys either the bodies or souls of the people. But, with these limitations, any man is at liberty to engage in any department of human labor to which his inclination and the exercise of his common sense lead him.

We have already condemned the growing sentiment that a man is to be despised because he labors with his hands. The man who plows, if he be honest and virtuous, is entitled to as much respect as any other man of equal integrity. The fact that he plows is to his credit, instead of being a disparagement. The man who digs wells is following an honorable calling. Well-digging contributes very largely to the supply of human want. The well-digger is a benefactor of his race. So is the blacksmith, the carpenter, the painter, the miner, the stone-cutter, the bricklayer, and a hundred others. He who thinks less of his fellow man, simply because he earns his bread by following one of these callings, is very unwise.

But there is another pernicious mistake. It is that other employments are not work. The calling the mechanical trades and agricultural employments, work, to the exclusion of all the mercantile and professional departments of business, making the impression that these are not work, that they are not toilsome, is working serious mischief. The young lady or the young gentleman who seeks to occupy a place in the halls of learning as a teacher, with the idea that it is not work, is not hard work, has no just conception of the teacher's life. He or she who would shun work, and very hard work at that, is utterly unfit to fill a place in the recitation room of the humblest school in the land. The young man who expects to escape work by adopting the medical profession, will be a stupendous failure. He will have but few patients and they had better have no doctor. The young man who thinks to escape work in the legal profession will be a similar failure. The young man who seeks the pulpit to avoid hard work is and will be forever a miserable failure. His laziness will haunt him at the day of judgment. The Savior himself toiled industriously until, crowned with thorns, he was nailed to the cross. In heaven he still works for our good. He who would shun work, should

never think of being called a pastor of any church. A non-working, easy going pastor, will destroy any church over which he presides. The spiritual growth of the members will soon be suspended under his administration. An idler, a shirk from hard work, is as certain and complete a failure in the pulpit, in the school room, at the bar, in the sick room, behind the counter, as a lazy tramp in a cornfield or in the work shop. Wherever you find a successful pastor, one worthy to be pronounced a success, you will find the same man to be a hard worker. He is intensely busy. He both reads and writes, he studies intensely, he carries his congregation as a burden on his heart all the time. There are no harder worked men in this country, in this world indeed, than the really competent pastors. Let no man dare to desecrate the office by bringing a dislike for work into it. The genuine pastor loves his work. So does the accomplished teacher of science and literature. They who do not love curves, and lines, and angles, and sines, and tangents and equations and proportions, and who do not take delight in finding the value of x, are not fit for Professors of Mathematics. They who do not like to dig about the roots of Greek verbs are unfit for professors of languages. They who find no pleasure in their work are idlers. Their labors will not be profitable to their employers nor to themselves. Work, that the laborer delights in, is generally well done.

Let us now attend to the exegesis of our text. The word rendered study is found eleven times in the Greek New Testament, but is nowhere else rendered study. We mean in this country, by study, to sit down to books, maps, and apparatus, and, by mental application, to gather and classify facts, solve problems, master languages, and compose discourses, essays, and theses. Any man, filling the place in the church occupied by Timothy, must study, ought to study faithfully and thoroughly in the ordinary acceptation of that word. He can not obey the command given to Timothy without close study, witout the use of books. The word is *spoudazo*. Paul uses it eight times, Peter three times. In this same epistle, it occurs in the ninth verse of the fourth chapter: "Do thy diligence to come unto me." "Do thy diligence" comes from exactly the same Greek as, study, in the text. It is *spoudason*, imperative mood, second person singular, aorist tense, in both places. "Do thy diligence"

is a good rendering of the apostle's thought. Timothy is commanded to make a determined effort "to come shortly." Be diligent "to come," be diligent "to shew thyself a workman." "Do thy diligence to come before winter," verse 21. "Be diligent to come unto me to Nicopolis." Titus iii: 12. The word is the same in all these places, and the meaning is unmistakable. It is clear, then, that the apostle commanded Timothy, and all other preachers as for that matter, to be diligent in effort to be such workmen as God will approve. To do this in our day will necessitate the study of books, especially, the thorough and critical study of the Bible.

"Approved unto God" requires a test that shall be satisfactory to God. *Dokimos*, here rendered approved, is defined "Tested and proved by trial."—Conybeare and Howson. "Proved, tried; approved *after examination and trial*."—Bagster. Timothy is instructed to be diligent to prove himself worthy of God's approval by doing the right kind of work, in an acceptable manner. A workman is approved after he does good work, not before. He who does good work any where, will have no need to be ashamed, but he who does poor work, and especially he who does not work at all ought to be ashamed. At the judgment he will be ashamed if not before. The preacher does good work and is approved unto God when he is "rightly dividing the word of truth." The word rendered "rightly dividing" means cutting straight. "Rightly dividing," in this place is a pretty good rendering of the apostle's thought. The whole verse may be paraphrased as follows: Be diligent to present yourself to God, approved by having done good work, a workman who has no occasion to be ashamed of his work, having preached the gospel correctly.

Young Ladies and Gentlemen, to-day you complete your college course. The battle of life is before you. Doubtless you all desire to be workmen in some department of human industry and human usefulness. You can do good, be useful and happy in almost any proper calling. All the branches of industry are open to you. Some one of them, each one of you must enter, and in it do your life work, or fall under the condemnation of God for being idlers. None of you intend to be idlers. You intend to be workers. Allow me to say to you that to be happy, to be honorable, to be a blessing to others,

you are not obliged to be, any one of you, a physician, a lawyer, or even a pulpit preacher. These are both honorable and useful professions when their duties are intelligently, ably and conscientiously discharged. The two former of these professions are crowded. The country is overstocked with doctors, so it is with lawyers. An able physician is a very useful man, and the people need him; but an incompetent one, a quack, is a dangerous personage to be in any community. If a workman, at all, he is not approved of God, and ought not to be approved of men, and ought to be ashamed. An able lawyer, when honest and true, is a useful citizen. But when incompetent and dishonest, he is a curse rather than a blessing. A lawyer who seeks to get men into lawsuits in order to make business, ought to be abated as a nuisance. There is no profession in which men engage more noble than preaching the gospel. But even that God-like work is often disgraced by incompetents and hypocrites. If any of you are inclined to the healing art, be sure to make thorough preparation before you venture on the work of dealing with the lives of men. If you are inclined to the law, then, know the law well, defend the right, plead for the right, but do not, for conscience's sake, knowingly, defend the wrong. There are some lawyers who appear to make it the business of their lives to evade the law, to prevent the execution of the law, and to help the very vilest of criminals and rascals to escape the punishment which is justly due them. If you desire to preach Christ to your fellow men, then make the best preparation that you can. Be sure to familiarize yourself with God's own book, stick close to that and you will do well.

But do not overlook the vast field of human industries that are not called professional. Agriculture, in our day, and in our country, is assuming an importance and a respectability heretofore not awarded to it. There is no one, more significant mark of an improvement in American civilization, than the rapid tendency of agriculture forward and upward. We now have agricultural colleges and universities. Men of cultivation, refinement and learning are now proud of being farmers. The farm, the garden and the orchard are become classic. While the farm does not yet require every farmer to be a college graduate, the farm is now worthy of a graduate for its master. The man who improves the quality and increases the quantity

of corn and wheat, and other grain grown in this country, is a public benefactor. The man who discovers new and better varieties of apples, and peaches, and plums, and cherries, and other fruits, who finds out how to make the crop more certain, who discovers the means of protecting and prolonging the lives of the trees, is a contributor to the general good. He will benefit both the morals and the bodily health of the people. The man who improves the stock of horses, cattle and sheep in the country, confers a blessing upon his race. A woman in Iowa, of late years, has imparted quite an impetus to bee culture. The increase of the busy little workers, and the better protection of their lives, would be a great blessing. Who has a better right to do that work, to achieve that honor and to reap its rewards, than an educated woman? They who will increase the beauty of the rose, the pink, the lily, and cause them to live longer, and bloom and blush for a longer period will make a valuable addition to the sum of human happiness. Who can do these things better than an educated woman? Who can do them so well?

God has given us a glorious earthly heritage in this western world. But he has wisely and righteously given it to us in the rough. He has given us beautiful rivers for highways of travel, both for pleasure and profit. But these rivers are obstructed by sand-bars, sawyers and rapids. There is great need for both muscle and brain, for trained intellect, to clear out these obstructions. These rivers are yet to be bridged in many places. These broad States, instead of forty millions of people, are soon to have hundreds of millions. To dress up this continent, to adorn it, to polish and burnish it for the coming millions, there is honest, honorable and profitable employment for every one. God has given us iron, and lead, and zinc, and nickel, and copper, and silver, and gold, in profuse abundance But they are stowed away in the bowels of the earth in the crude rocks. To get them from the mines, to smelt and convert them into the forms in which they are useful to man, educated mind and trained muscle are both absolutely necessary. For ages the aborigines of this continent trod beneath their savage feet the rich store-houses of limestone, of the sandstones, of granite, of marble, of coal-beds, of iron, and of silver, and of gold; and yet, to them these treasures were worthless. Why

o them worthless? Not because they were physically and muscularly too weak to obtain them, but because of the entire lack of intellectual and spiritual development. We are bringing up the coal, warming our persons, cooking our food, driving our machinery, lighting our houses and our streets with it — not because of our superior muscularity, but because we are, in some good degree, an educated people. It requires educated mind and educated muscle both, to do this work. The architect builds the house in his mind before the mechanics begin the work of construction. The savage, for this reason, can build nothing better than his uncouth wigwam. His mind being wholly uneducated, he can erect no ideal structure, and there is nothing for his brawny muscles to do. Muscle and nerve are to be educated, too. But muscle can, in execution, never excel the ideal in the mind, can never go beyond it. A more beautiful temple earthly can never be constructed than the finest ideal conceived in the mind of the most excellent architect.

For this reason, a savage nation can not survey and construct railroads, build steamships, nor develop and utilize the sources of food and raiment and shelter laid up for us in the great store-houses of nature, that our Creator has put within our reach. The development of the resources of this continent is yet in its early infancy. Its vast sea coast needs to be explored and accurately surveyed. Its rivers and harbors are to be made more safe. Its mountains, in many places, are yet to be tunneled. Its swamp lands are to be drained, and its rich bottom lands protected against overflow. Its arid wastes are to be irrigated and made fertile. Its atmospheric and oceanic currents are to be investigated and better understood. The soils are to be more thoroughly analyzed, and, consequently, better understood and more skillfully and profitably cultivated. The rivers and lakes are to be fully stocked with the best varieties of fish for human food. There is immense room yet for the work of development and improvement, and an immense demand for educated workers, engineers, surveyors, machinists, architects, skilled mechanics, scientific farmers, artizans, scientists, industrious, active, enterprising. We need to-day, and we shall have after awhile, a great improvement in the quality and in the preparation of human food. The American

people need a reformation in eating. They need to eat far less expensively, and thereby enjoy better health and live longer. The women, the educated women, are the proper ones to inaugurate and carry forward this reformation.

Then, there is the great field of educational labor. In a country like this, where there is an opportunity for every child in the land to become learned, there is a vast amount of mental work to be done by teachers. The schools, and colleges, and universities will constantly need an army, a large army, of well educated, pious women and men to do the work of instructing in the various departments of human learning. This army of teachers ought to have, and constantly will have, a large number of women in it. Woman is peculiarly adapted to teaching in many of the branches of scientific and literary education. The profession of teaching ought to be highly esteemed. Indeed, it would be difficult to exalt it too highly. It has not yet been honored as it should be. But the tendency is in the right direction. The teacher's work will endure forever. The man who polishes a piece of granite, or of marble, or steel, until it is beautiful, feels a pride in his work, because it will probably endure for many years. But the granite will perish, the marble will be ground to powder, and the steel will wear away and be gone. But the teacher works not on granite and steel, that some time will disappear, but on hearts, understandings, minds that will continue to be forever. Young ladies, young gentlemen, if you become teachers, remember that your work will remain forever. The engraver's tools leave their impress on stone and metal. But old father Time will eventually obliterate those lines. But when you, as teacher, in clear cut letters, write your impress on the tablets of your pupil's mind, you are doing work that will endure after the body dies, and after this world shall have passed away. As a teacher, you do your work for eternity. Then, in the fear of God, and in the love of your pupil, do it well. If your work be well done, as Paul commanded Timothy, you will not need "to be ashamed." Teaching belongs in the upper story of all human labor.

Near akin to this noble work, and at the topmost pinnacle of the temple of all human achievements, is the preaching of the gospel of Jesus Christ to lost sinners. This is teaching, too.

But the gospel lesson is the grandest lesson of all. This lesson of the great Teacher, instilled into a human heart, purges out sin, exalts the aspirations, purifies the motives and lifts up the affections to things above. A man, or a woman, who turns a soul to Christ, does the grandest deed performed by man. A man or a woman never did, and never will do any other act so God-like as the bringing the lost ones to the King of Zion. While eternity's ages roll endlessly on, you will never be ashamed of having induced a sinner to come to Christ. The deed will honor you forever and forever.

Finally, the work of teaching the gospel, of bringing lost ones to the dear Savior, is by no means confined to those who occupy the pulpit. Woman can do great good in this work, and do it, too, without entering the pulpit, or becoming pastor or bishop of the church. The family circle affords her a field to preach Christ. The Sunday-school opens to her a field amply large. She has plenty of room to work for the Master in the highest department of human labor. Let every gentleman and every lady in this class be an active worker in the Lord's vineyard, "approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

Now, O Lord, in the name of our Lord Jesus Christ, we beseech thee to bless Christian University; bless its trustees; bless its president; bless its professors; bless the class of 1880. Help us all to so live that we may meet "around the great white throne." Amen.

SERMON IX.

SELF-CONTROL.

PREACHED LORD'S DAY, SEPTEMBER 12, 1880.

TEXTS—"If thy right eye offend thee, pluck it out, and cast it from thee."—*Jesus.*

"If thy right hand offend thee cut it off and cast it from thee."—*Jesus.*

"If thy foot offend thee, cut it off."—*Jesus.*

MY DEAR BRETHREN AND SISTERS:

Our theme this morning is self-control. It is the duty of every Christian to exercise control over himself. He must control his tongue, his hands, his feet, his appetites, his desires, his thoughts, or to sum it all up in one word, he must control himself. Failure to do this is the original cause of all the failures in the manner of life of Christian people, and the original cause of all the apostasies from the religion of Christ Jesus. One man fails to control one appetite and becomes a glutton and a drunkard. Another gives rein to another appetite and he becomes a debauchee and a libertine. Another fails to govern his love of money and becomes covetous, idolatrous. Another yields to the love of place and power and fame, and becomes a corrupt political ringster and tyrant. Another yielding still further to the love of money or the appetites, becomes a swindler, a thief, a robber and even a murderer in cold blood. Another neglects to control his wrath and he too becomes a murderer. Another gives a loose rein to his tongue and he becomes a mischief-maker, a tattler, a busy-body and a liar. His unbridled tongue involves him in broils and strifes with his fellow men.

This self-control, so necessary to successful Christian life, is subjective, that is, it is within. The inner man is the one who exercises the controlling power. It is, however, in its manifestations, often objective, that is, it is the outer man who is controlled. When the wise man says: "Keep thy heart with all diligence, for out of it are the issues of life," it is wholly subjective. In that case the fountain whence come both the inner

and the outer life, is the thing governed. This fountain is within, and is to be kept not by the outer, but by the inner man. But the man who is "able also to bridle his whole body," manifests his self-control objectively, in that the outer man is governed and kept in proper bounds.

In all cases the controlling power is the inner man. But the man within, to be able to control successfully must be a child of God, in order that he may have the help of God's Spirit in his work of self government. Paul prayed that the brethren at Ephesus might "be strengthened with might, by his Spirit in the inner man." The world is, and always has been, and always will be a failure in self-control. One reason is, the world is destitute of the Holy Spirit.

The investigation of our theme brings us to the consideration of several Scripture texts that have been considered somewhat difficult of understanding. We quote the first one in full:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee pluck it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off and cast it from thee. For it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell."—Matt. v: 27-30.

Many have been the questions that have arisen in the minds of Bible readers as to the Savior's meaning in this and other places when he says: Pluck out the eye, cut off the hand, cut off the foot and cast them from you. The passage just quoted is the key to all the others of like kind. This one correctly interpretted and the others will not be difficult to be understood.

The verb offend in this place and in other places where the Savior gives the same instructions is not used in its popular sense. Popularly, to offend is to give an insult, to wound the feelings, to stir up a man's anger. But a man's right eye could hardly be guilty of offering an insult to its owner. Nor could his hand or his foot do such a thing. The noun offense in this class of passages comes from *skandalon* in the original, and is defined, in the classics, to mean, "A trap, a snare; a stumbling

block, a cause of offense. The verb offend, in these same Scriptures, is from *skandalizo* in the Greek, and is defined to mean, "To cause to stumble; *hence,* to cause to sin, to be an occasion of sinning, to induce to sin." Bagster defines *skandalizo* to mean, primarily, "To cause to stumble;" metonymically, "To offend, vex, shock, excite feelings of repugnance."

It is quite clear that the eye, the hand, the foot, or the appetites, could only perform the acts expressed by this verb in its primary sense. It is not used in these texts in its metonymic, but in its primary and most natural signification.

Now, let us take up these texts one at a time and endeavor to reach their true exegesis. "If thy right eye offend thee" rendered, If thy right eye cause thee to sin, would, in English, exactly express the Master's meaning. This accords with the context. The Lord had just said, "That whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart." The eye in that case is the outward vehicle through which the heart-sin is committed. It is the snare by which the soul is entrapped into a grievous fault. The sin in this case is wholly subjective. It pertains to the inner man, but the eye is the objective organ by which the soul is ensnared into a heinous sin. Though the sin affects only the soul of the sinner himself, and is shut up in the confines of his own heart; still without the instrumentality of the outward eye the monstrous sin could not and would not have been committed.

The Savior expresses his abhorrence of the flagrant sin by hurling at the eye, the visible cause of the secret sin, the terrible denunciation: *Pluck out the right eye. "Cast it from thee."* In pronouncing the penalty, the Savior strikes at the objective sinner, the one that is in sight, the one that affords the occasion of the wrong, the one that led the soul into the monstrous depravity.

The duty of self-control is the underlying thought here. It is clearly made the Christian's duty to govern himself even to the restraining of the eye from looking upon any thing that will excite impure thoughts in the heart, or that will arouse slumbering passions into active play, or set the appetites and lustful desires on fire, and thus lead the soul into the whirlpool of vice. A man's duty, in this matter, is so important that he must discharge it even to the plucking out of a right eye, or cutting off

a right hand or a right foot. The law of Christ is imperative, is urgent, is vehement at this point. The lustful appetites must be kept in subjection to a heart that has been purified by faith in Christ, and a will that is sanctified by the Spirit of God. This must be done at all hazards. The case is so urgent and it is so vital that it must be done, even if it cost the right eye, the right hand or the right foot. The duty is so important that its neglect costs the loss of the whole man, casts his "whole body" "into hell." It is a fearful thing for a professed Christian to trifle with his lusts and appetites. If he allows them to have the mastery they will drag him down to hell in the end. He must take the reins into his hands and keep all the propensities of the flesh in proper bounds, or Satan will receive him as his own, and, with his Satanic majesty, he will be finally cast into the "bottomless pit" to remain forever. O! what eternal consequences are involved in this matter! No less than the happiness and bliss of the heavenly world, or, the horrors of an endless hell are suspended upon the discharge or the neglect of this Christian obligation.

In principle, the Savior's lesson here applies with equal force to any other sin, into which the fleshly lusts would or could lead the soul, as to the one mentioned in the text. It applies with the same aptness to any other bodily member or propensity, as to the eye, the hand or the foot. A specific sin and specific fleshly members are used to teach a general lesson. That general lesson is the importance, the transcendent importance, the imperious necessity of self government. Have we, brethren and sisters, all learned that important lesson? Are we practicing it in our daily lives? Have we all our members, bodily, under control? Or have we surrendered ourselves slaves to any one of our fleshly lusts? Dear brethren: "Know ye not, that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Are any of us the servants of any one of our appetites? We are if we are living in obedience to their demands. The man who has allowed his love of strong drink to become his master is a good illustration of a servant, or indeed a slave to his own appetites, made so by his yielding himself to obey the demands of the flesh. The opium eater does the same thing. He is in the shackles of a most galling

bondage to his own depraved and debased appetite. Is not the man who can not, at all, do without his cigar, or his pipe, or a quid in his mouth also a servant to his appetites? Has he not yielded himself to the cravings and gnawings of an appetite? The service may be very greatly less injurious and less objectionable than that yielded to the wine cup, still the question remains: Is the man free, free as the Lord's child ought to be? Is the man free, when he can not quit? The man who has so yielded to the love of money so far that he can not give to the poor, can not give to the Lord, can not give for the spread of the gospel, has become a servant to covetousness. His soul is the slave of a most tyrannical master. The love of money reigns in his soul and he serves, whereas, he ought, himself, to reign, and this propensity ought to serve. You may say that the stingy man *can* give but will not. Let it be repeated he *can not* give acceptably. When he does give, it is painful to him. When he parts with a few glittering coins it hurts him. If he be really free from the tyrannical love of money, giving affords him a pleasure. He delights in it. He loves to give. But whenever giving is painful, then know that the man is under the yoke of covetousness and not free.

In all these cases, and many others like them, it is the Christian's duty to declare war upon these passions and lusts, and to wage that warfare unrelentingly and to the bitter end. Let it be a war of conquest. Never make a compromise nor a treaty of peace. Conquer a peace by an entire subjugation of the appetites. If success is hard to obtain, fight all the more valiantly. If the means of success are so costly as the loss of the right eye let the sacrifice not be withheld. Overcome, whatever may be the cost. You can not afford to be defeated. Slavery to the appetites, in this life, will drag you down into bondage in the eternal ages of the future.

Next we consider the question, whether the command to pluck out the right eye, to cut off the right hand or foot is to be taken literally? Whether any man is under obligation to literally pluck out the fleshly eye, or cut off the fleshly hand or foot? Strict or true loyalty to God and his word requires that, if the words are to be taken in their literal meaning. That is, faithfulness and genuine loyalty to the great King require that at our hands, it that be the King's meaning and intention at

the different times when he used the words. We must not stagger at the words of the Lord nor stumble at his commands because they look hard to us. Abraham staggered not when commanded to offer his son. The putting out of an eye, though terrible to contemplate, is less fearful than to slay an only, well beloved son. Besides, God actually gave his only begotten and His well beloved Son to be put to a most shameful and excruciating death for our sakes. We have no right to complain, if in an emergency He should call for an eye or a hand or a foot.

But the Savior never intended that we should, any of us, put out an eye or cut off a hand literally. The apostles understood him correctly and taught the brethren the same lesson that Jesus had taught them. But we find no trace of a literal application of these words in their teachings. But the duty of self-control is reiterated by them forcibly enough. Dr. Barnes, commenting on this Scripture, says: "The Hebrews, like others, were accustomed to represent the affections of the mind by the members or parts of the body." He adds: "Thus the *bowels*, denoted compassion; the *heart*, affection or feeling; the *reins*, understanding, secret purpose. An *evil eye* denotes sometimes *envy* (Matt. xv: 15), sometimes an evil passion or sin in general (Mark vii: 21, 22), 'out of the heart proceedeth an *evil eye*.' In this place," that is, in Matt. v: 29, "as in 2 Peter ii: 14, it is used to denote strong adulterous passions, unlawful desire and inclination. The *right eye* and hand are mentioned, because they are of most use to us, and denote that, however strong the passion may be, or difficult to part with, yet that we should do it."

This quotation, from Dr. Barnes, presents the matter in its true light. The members of the body are made to represent the passions. In this Scripture, as the Doctor says, the eye "Is used to denote strong adulterous passion, unlawful desire." But "unlawful desire" ought to be killed. But when "unlawful desire" is represented by the right eye, the Savior says: "Pluck it out," meaning thereby to uproot and dislodge the unlawful desire from the heart, and thus prevent the sin that would be committed if that "unlawful desire" be permitted to live in the heart. Let it be plucked out and cast away.

This explanation of the plucking out an eye and the cutting off a hand or a foot is the correct one for Matt. xviii: 8, 9, and Mark ix: 43, where the same ideas are expressed. The explanation

already given the word offense, from the Greek word *skandalon* and the verb offend from *skandalizo* is the proper one for both these passages.

This view of these passages harmonizes well with the subsequent teachings of the inspired apostles. Paul says: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. viii: 12, 13. The word mortify, in this place, is from *thanatoo,* in the original, and that means, literally, in the Greek: "To put to death, deliver to death." This is quite as pointed and quite as severe as the Lord's precept, to pluck out the eye. Paul makes it a condition of life, that the Christian shall put the deeds of the flesh to death. The deeds of the flesh, to be so severely dealt with, are the improper indulgence of the passions. When the eye represents one of these, the Savior says: "Pluck it out." When Paul speaks of the thing itself, he says: Put it to death, kill it. The two teachers, Christ and Paul, are substantially harmonious. Obedience in the former case was to result in entering into life, and in the latter, "ye shall live." Disobedience in the former case, in its results, casts the "whole body into hell." In the latter, the disobedient one "shall die." Paul then is parallel with Christ in his teachings on the subject of self-control.

But Paul goes further and tells us how the work is to be done. "If ye, through the Spirit, do mortify the deeds of the flesh," expresses the method of killing the lustful fleshly deeds. The Christian does the work himself. He must not depend on another to do the work for him. It will not be done at all if he waits for another. But he does it "through the Spirit." The act of mortifying the flesh is his own act, but he has the help of the Spirit. He does not overcome the flesh by his own power only. If he depends on himself he will fail. But when in humility and in full assurance of faith, he struggles with the flesh, the Spirit aids him and strengthens him for the conflict. In that sense the Spirit gives him the victory. There is no mistaking what Spirit it is through which the deeds of the flesh are mortified, for Paul immediately adds: "For as many as are led by the Spirit of God, they are the sons of God." It is the

Spirit of God, then, through which the man of God gains the victory over the flesh.

Again, the lesson of self-government is urged in strong language by Paul, as follows: "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things sake, the wrath of God cometh on the children of disobedience." Col. iii: 5, 6.

Here the word mortify comes from the Greek verb *nekroo* and it is defined: "To put to death, kill." This is parallel with the words of Jesus, when he says pluck out the eye. He speaks of the bodily organs representing the depraved passions, and Paul does the same thing in the use of the word members, which here comes from the Greek word *melos,* defined: "A member, link, any part of the body." But he does not mean that the Colossians should kill their bodily parts, for he goes on and specifies what he means by members, what particular members he would have killed. The first one is fornication. Why kill it? Because it is the unlawful indulgence, the base prostitution, the abnormal use of one of the natural animal passions. It is this perverted abnormal condition, and sinful use of the natural appetite that Paul peremptorily commands to have killed. It is simply a question of life and death. The man, who in obedience to the apostolic precept, puts to death these unlawful, sinful members, will thereby be enabled to live forever, but the man who, failing in this, allows the baser lusts to rule him, and reign in his soul, will have to die the second death, which is to be cast "Into the lake of fire and brimstone." The case is urgent. The battle must be fought and the victory won.

He who will take the trouble to carefully examine will find that uncleanness, inordinate affection, evil concupiscence, members that Paul would have put to death, are of like kind with fornication, and the same exegesis applies to each of them. They are unpopular sins. They hide from the public gaze.

But there is another member, another perverted natural appetite, that Paul would have killed. It is covetousness. Covetousness is from *pleonexia* in the original. It is defined to be "An inordinate desire of riches, covetousness." We have, in our day, strangely changed the standard of morals *from* the New Testament standard. A covetous, rich man is considered

respectable in this country, simply because he is rich. A rich, covetous man who dodges the assessor and exacts the highest possible rate of interest, and seizes the poor man's home under a "cut-throat mortgage," at one-half its value, and often less, is tolerated and petted in the church. He is, even too frequently, honored with official position in the church. But if a poor, silly girl is coaxed to attend a dance, out she goes, out of the church, often condemned by a money-loving church official whose sin of covetousness is a hundred fold more despicable in the eyes of God than hers. Her sin is a sin, it is true, a mote in the eye, but his is a huge beam.

Covetousness screens itself behind the law. Covetous men boast of their justice and twit their poor brethren with the boast that *they* pay all *their* just debts. How much right has a man to boast of doing that which he could not avoid? These men are honest only in the eye of the law of human enactment. The law of the land tolerates many things that the law of the Lord does not. There is no State law against stinginess, but the law of God is terribly severe against it. In God's eye it is a capital crime. Paul says to kill it.

There is an old proverb that says: "Show me the company a man keeps and I will tell you what kind of a man he is." There is much truth and good sense in this proverb. In like manner show me the kind of company the Lord assigns to a given sin, and I will show you what the Lord thinks of that particular sin. Now let us look at the groups of sins in which the Lord places the sin of covetousness:

Group 1. "Adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark vii : 21, 22.

Group 2. "Unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, hate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, implacable, unmerciful." Rom. i : 29–31.

Group 3. "Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv. : 19. Here greediness comes from *pleonexia*, the word rendered covetousness in the other groups. It might

as well have been rendered covetousness here as anywhere else, though greediness is a good rendering, being very nearly a synonym of covetousness. The phrase, "To work all uncleanness with greediness," is in the Greek more pointed still; "with greediness" coming from *en pleonexia, in* covetousness. Some men's very souls are baptized, immersed in covetous greed. Such a man soon learns to disregard the rights of others. He will, when he has the opportunity, appropriate to his own use another man's property, another man's earnings, another man's good name, another man's wife, or any thing else that belongs to another. That is the way that "*all* uncleanness" is wrought in greediness. When a man becomes thoroughly covetous, there is almost no limit to the depths of iniquity into which he is liable to sink. His unmitigated selfishness renders him blind to the rights, feelings and wants of others. He can only see that which will contribute to his own selfish greed.

Group 4. "But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of Christ, and of God." Eph. v.: 3–5.

Now let us look at the company that covetousness keeps. In group 1 we find it in companionship with adulteries, fornications, murders, thefts, lasciviousness and blasphemy. In group 2 we find it in the company of all unrighteousness, fornication, maliciousness, envy, murder, deceit, back-bitings and hating God. In group 3 we find it associated with lasciviousness and all uncleanness, and in group 4 with fornication, uncleanness, and filthiness, and the covetous man is found in the company of whoremongers, and declared to be an idolator. This is an awfully black list. These are terrible and shameful sins. But this is the class to which God assigns covetousness. However much we, in violation of Scripture, may tolerate and excuse the sin of covetousness, God puts it on an equality with these sins. In God's eye it is not a whit better than they. He puts them all down in the same category. They are also in the same predicament. For Paul says: "That no whoremonger, nor unclean person, nor covetous man hath any inheritance in he kingdom of *Christ* and of God."

The predicament is the same. The covetous man is declared to have no inheritance in the kingdom of God. Think of that, stingy church member! You have no interest, no inheritance in Christ. Are there not many, nominally in the church, who by their small giving, by their giving grudgingly, and by their not giving at all, that have cut themselves off from all share in the blessings of Christ? Do they not belong to that unhappy, numerous class of self-deceived ones, who, at the judgment of that great day, will say: "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" This class will be rejected and turned away, for Jesus says: "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The reason assigned by the Savior for rejection in one class is that they had not done any works of benevolence, or what amounts to the same thing, they had been stingy. See and study the close of Matt. xxv.

Covetousness will exclude a man, though he be in the church here, from the everlasting kingdom. Paul says that covetousness is idolatry, and that a covetous man is an idolater. He allows the insatiable greed for money to usurp the Lord's place in his heart. Of course he can not go to heaven.

Brethren, let us heed the apostolic admonition. Let us be sure that we both learn and practice self-control. Let us be sure that we be not idolaters in being covetous and stingy. Let us rather be liberal givers, cheerful givers, that we may be loved of the Lord, and have inheritance in the kingdom of God. Let us resolve that with the Lord's help we will be masters, we will keep in subjection the body, with all its passions and its lusts. Let us resolve that from this day forever we will not be covetous, we will not allow stinginess a place in our hearts.

Now, dear friends, we turn to you. You who have not yet entered upon this warfare upon the lusts and passions. We invite you to-day, to come and enlist under the banner of the cross, and enroll yourselves in the Lord's army. If you will confess and obey him, he will forgive all your past sins and give you the Holy Spirit. He will help you to overcome your passions, control yourselves. If you will control self and be

faithful to Him until death, He will help you to cross the dark river in safety. He will give you a crown of glory and a mansion in the Father's house. While the brethren sing:

"Am I a soldier of the cross,"

we invite you in his name to come.

SERMON X.

EVERLASTING PUNISHMENT

PREACHED LORD'S DAY, OCT. 10, 1880.

TEXTS: "Where their worm dieth not and the fire is not quenched."—*Jesus.*

HADES.

"The gates of hell shall not prevail against it."—*Jesus.*
"In hell he lifted up his eyes, being in torments."—*Jesus.*
"Thou wilt not leave my soul in hell"—*David.*
"His soul was not left in hell."—*Peter.*
"And have the keys of hell and of death."—*John.*
"And hell followed with him.—*John.*
"Death and hell delivered up the dead which were in them."—*John.*
"Death and hell were cast into the lake of fire"—*John.*

GEHENNA.

"Whosoever shall say, Thou fool, shall be in danger of hell fire."—*Jesus.*
"It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—*Jesus.*
"Fear him who is able to destroy both soul and body in hell."—*Jesus.*
"How can ye escape the damnation of hell."—*Jesus.*

MY DEAR BRETHREN AND SISTERS:

Our theme to-day is "everlasting punishment." It is expressed in the exact words of the Master, as rendered in the common version of the English Scriptures. The correct understanding of any Scripture is important. It is an important part of the Christian life to study the word of God. Paul tells the Colossians to make themselves familiar with the divine word in the following language: "Let the word of Christ dwell in you richly in all wisdom." Col. iii: 16. "The word of Christ" does not dwell richly in any one who is ignorant of that word. The apostle's command involves the careful study of the word of God. If for no other reason, it is our duty to study the Scriptures which treat of future punishment, that we may have a correct understanding of Christ's words Further, it is important because our present Christian life, in purity of

morals, and in practical piety, can not rise higher than our knowledge of the teachings of the divine Book. Our every day life may fall below our knowledge of the Scriptures, but it can never rise higher than that. The more thoroughly we understand God's own Book, the higher we may rise in the scale of moral being.

We now proceed to quote our first text in full: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee cut it off: it is better for thee to enter halt into life than, having two feet, to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye than, having two eyes, to be cast into hell fire; where their worm dieth not, and the fire is not quenched." Mark ix: 42–48.

In our discourse on "Self-Control" we sufficiently discussed the cutting off of hand and foot, and the plucking out an eye. But we now proceed to inquire into the Savior's meaning when he talks about "the fire that never shall be quenched," and the "worm" that "dieth not." It is well to observe here that casting into hell, in this place, stands in antithesis to entering into life, or entering into the kingdom of God. Jesus is not teaching sinners how to become Christians. He nowhere does this. That work he assigned to the apostles. They did it. He is teaching his disciples the important lesson of self-government. He gives, as the sure result of compliance with his teachings, that they would "enter into life," but if they did not comply with his instructions, that they would "be cast into hell." We saw very plainly in our last discourse that the duty of self-government is a lifetime business with every disciple of Christ, and it is quite clear that the reward of that lifetime obedience will be entered upon when this earth-life is ended. Eternal life is surely the reward that will be given to the faithful disciple. But, in our text, being "cast into hell, into the

fire that never shall be quenched," is the penalty of unfaithfulness, and stands in antithesis to this eternal life. Then, if the life into which the faithful ones enter is never to end, neither will the state of punishment into which the unfaithful ones enter ever terminate.

We now raise the questions, following: What is the meaning of hell? What is meant by the "worm" that "dieth not?" What is the meaning of "the fire" that "is not quenched"? These questions, correctly answered, we need not have any difficulty in understanding our whole text.

I. WHAT IS THE MEANING OF HELL? The word often occurs in the Bible, in both Old Testament and New. In the common version it comes from two different words in the New Testament Greek. It comes from *hades* ten times. The best way to get at the meaning of the word hell, in the Scriptures, is first to get the meaning of the word in the original whence it comes, and then study the passage in which it occurs in its connection. It comes from *ge-enna*, popularly spelled *gehenna*, twelve times. In studying the meaning of the word in any particular passage, it is quite important to know from which of these two words in the original it comes. *Hades* in the Greek is a compound word, made up of *a* (*alpha*) and *idein*. *Idein* means to see. But the prefix *a* (*alpha*) negatives, exactly reverses the meaning, so that *hades* means, literally, the unseen. The unseen state, the unseen world, the invisible world, would be good renderings of the word. It is defined by Pickering: "The infernal regions, hell, death; place or state of the dead; Pluto; *melas hades*, gloomy Pluto." Pluto was the god of the lower regions. The Greeks believed him to live and reign in the invisible world. Their conception of that world was that it was continually dark, always gloomy. They applied the name of the place to the god himself, calling him *melas hades*, meaning dark Pluto. It is quite clear, then, that the classic use of the word applies to the state of the dead, to that state or condition of humanity that is invisible to the eyes of flesh.

Bagster defines it in his Lexicon to the Greek New Testament, to mean: "The invisible abode or mansion of the dead; the place of punishment; hell; the lowest place or condition."

It is perfectly certain that, in the light of these definitions,

any punishment or any reward pertaining to that state will be suffered or enjoyed, as the case may be, after death. None of the ills suffered in *hades* are this side the grave. The punishments or the rewards to be had in that state are, to the life that now is, future. The Universalist's idea that a sinner gets all his punishment "as he goes along," gets it in this life, is sadly out of joint with the Scriptures where the word *hades* occurs. Let us examine them. They will, every one of them, show the definitions given to be strictly correct. The first one is: "Thou Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. xi: 23. *Hades* is here in antithesis to *ouranon*, heaven. Both are used figuratively, but *hades* is true to its primary meaning. Capernaum, with all its advantages, has disappeared from human sight. Its very site is no longer known. The parallel passage in Luke x: 15, is just like it. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi: 18. Here again *hades* represents the unseen, the abode of the dead where Satan, at the time of this utterance, ruled supreme, holding humanity bound in the dominion of death. The object of building the church was to inaugurate a war upon the dark, gloomy dominion of death. Satan has his seat in *hades*. His will and his counsels are, and were, to hold humanity in the unseen estate. But Christ, by building his church, by setting on foot the scheme of redemption, intended to raise every man from the dead. Then *hades* will be thoroughly conquered. Jesus promised all this when he said: "The gates of hell (*hades*) shall not prevail against it."

Again. "In hell he lifted up his eyes, being in torments." Luke xvi: 23. Here we find "torments" in *hades*. This punishment is after death, for it is expressly stated by the Lord himself that "the rich man also died and was buried." These "torments" were, beyond all doubt, subsequent to the man's death and burial. This surely establishes the fact that there is punishment after death. It seems that it would take an infidel and a blasphemer to say that "all the punishment a man gets for his wicked deeds is meted out to him in the misfortunes of the present life." Some men, who oppose the doctrine of 'everlasting punishment" because it is opposed to their own sinful lives, tell us that, "the worst hell a man has to endure

consists in the goadings of his own guilty conscience." It is to be feared that these men are willingly ignorant of the Scriptures. They forget, or rather, never knew, that the practice of sin renders the conscience finally insensible. If the twinges of a guilty conscience are the only punishment of sin, or the chief punishment of sin, then the greater the sinner the less the punishment. The first oath sworn by a boy troubles his conscience more than a thousand oaths after he has become a hardened swearer. The older the sinner, and the longer the sin is practiced, and the oftener repeated, the lighter the punishment. But it was not so in the case of the "rich man." As long as he lived, he "was clothed in purple and fine linen, and fared sumptuously every day." But after he "died and was buried," he was subjected to "torments." The simple fact of punishment after death is most unmistakably taught here. "Thou wilt not leave my soul in hell." Acts ii: 27. "His soul was not left in hell." Acts ii: 31. In both these quotations hell is King James' rendering of *hades*. The first one of these passages is quoted by the apostle Peter from David in Psalm xvi: 10. There David, as a prophet, foretells the resurrection of Christ from the dead. He said: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter, in this verse, makes an exact quotation from the Septuagint. David is here foretelling the resurrection of Christ from the dead. Verses 26, 27, 28 of Acts ii are quoted in the Greek Testament, verbatim, by Peter on Pentecost day, from the 9, 10, and 11 verses of the xvi Psalm in the Septuagint. Peter made this quotation under the inspiration of the Holy Spirit. This is indorsement enough of the correctness of the Septuagint in that passage, and it affords a fine illustration of the use of the word *hades*. When Jesus died his body went to the grave in the earth, and his soul went into *hades*. His soul was not left in *hades*, and his flesh did not see corruption; that is, it did not undergo decomposition in the grave. His soul, at the resurrection, came out of *hades*, and his flesh, the body, came out of the earth.

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv: 55. In this verse *hades* is rendered grave. This is the only instance in which it is so rendered in the common version. While the word grave does no very serious

violence to Paul's meaning, it would have been better to have rendered *hades*, unseen world.

"I am he that liveth and was dead; and behold, I am alive forever more, amen; and have the keys of hell and of death." Rev. i: 18. Here again, *hades* is translated hell. The unseen world would have been far better. The risen, living Savior simply asserts his power over both death and the unseen world. He has felt the pangs of the one and overcome it, and has gone into the other and come out of it. Under the symbol of keys he claims the right and the power to loose the pains of death and unlock the prison house of death, and bring every man out of the unseen world. Translating *hades* by the word hell in this place was a mistake. It has given unprincipled cavilers an opportunity to deceive the unlearned by telling them that hell would come to an end. The state of the dead will terminate at the general resurrection. But hell, when it comes from *gehenna*, is the name of a state or condition of things beyond the resurrection.

"And I looked, and beheld a pale horse, and his name that sat on him was Death, and hell followed with him." Rev. vi: 18. Here again, the word hell is King James' rendering of *hades*. In this vision John saw death personified. A man dies and his soul departs to the unseen world. The act of dying is followed by the soul's abode in the invisible world while it waits for the general resurrection. The one follows the other, as a matter of fact. When death is personified and rides "a pale horse," *hades* is also personified, and follows after him. In this place also *hades* ought not to have been rendered hell. Its being so translated has tended to confusion in the popular mind.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works; and death and hell were cast into the lake of fire. This is the second death." Rev. xx: 13, 14. In both these verses hell comes from *hades*. Death and hell are personified in both these verses. So is the sea, in verse 13. They are represented as living, acting agencies, surrendering their victims and their power. This is simply foretelling the general resurrection and the final judgment in prophetic symbols. Death and hell

(*hades*) are made to personate the wicked, that they contain, in being "cast into the lake of fire."

We have now considered all the passages in the New Testament in which the word *hades* occurs, and it is perfectly clear that it is the name given to the abode of the departed spirits after death, and previous to the resurrection from the dead. While the bodies of men rest in the earth, their souls abide in *hades*. While there is happiness in *hades* for the souls of the righteous, and anguish for the souls of the wicked, it is not the final abode of the righteous nor of the wicked. Beyond the unseen world, *hades*, the children of God will go into heaven, and the children of the Devil into hell, *gehenna*. If *hades* had been uniformly translated, unseen world, and *gehenna*, hell, it would have saved much confusion and unprofitable debate.

But before leaving this passage let us take another careful look at it. Casting "into the lake of fire" is positively said to be "the second death." This is said in immediate connection with the fact of the resurrection, and is called "the second death" in contradistinction to the death from which all the dead, John, in vision, had just seen rise up. In that vision John saw "a great white throne." He saw "the dead, small and great, stand before God." He saw the books opened. He saw the book of life opened. He saw the dead delivered up and judged. He saw them standing alive. He saw all whose names were "not found written in the book of life" die "the second death." "And whosoever was not found written in the book of life was cast into the lake of fire." Verse 15. "This is the second death." Now, one of two things is true: either John tells a falsehood, or all the wicked who reject Christ, "who know not God and obey not the gospel," are going to be "cast into the lake of fire," are going to die again, after the resurrection. This second death is an eternal separation from God, and is the eternal penalty due an unbelieving, unrepentant, unregenerate sinner. From it there is no escape unless it can be shown that God has made provision for a deliverance from "the second death." Let him who denies the eternity of the punishment of the wicked find authority for such deliverance if he can!

We next proceed to examine the passages in which, in the New Testament, the word hell comes from *gehenna*. Remember

that we are still answering the question: *What is the meaning of hell?*

"But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.' Matt. v: 22. *Gehenna* was the name given to a place near Jerusalem where the most horrid idolatrous worship was practiced thousands of years ago. Because the word was applied to that place of bad notoriety, those who seek to evade the force of this and other texts that speak of the penalties due to sin, vainly endeavor to make the word apply only to that spot of ground where some of the darkest deeds of earth have been done. Listen to the true history of the place, as given by the best authority:

"The word *gehenna*, commonly translated *hell*, is made up of two Hebrew words, and signifies the *valley of Hinnom*. This was formerly a pleasant valley, near to Jerusalem, on the south. A small brook, or torrent usually ran through this valley, and partly encompassed the city. This valley the idolatrous Israelites devoted formerly to the horrid worship of Moloch. 2 Kings xvi: 3; 2 Chron. xxviii: 3. In that worship, the ancient Jewish writers inform us that the idol of Moloch was of brass, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they offered children to him they heated the statue within by a great fire, and when it was burning hot, they put the miserable child into his arms, where it was soon consumed by the heat; and, in order that the cries of the child might not be heard, they made a great noise with drums and other instruments about the idol. These drums were called *Toph;* and hence a common name of the place was *Tophet*. Jer. vii: 31, 32."—*Barnes*.

This is the history of the place in the days of the idolatrous kings of Judah. King Ahaz offered his own offspring to Moloch there, more than seven hundred years before the Christian era. King Manasseh offered his children there sometime during his long reign, which closed about six hundred and forty years before Christ. The place was polluted by King Josiah during his reign, which closed six hundred and ten years before Christ. The abominable idolatries were never resumed there after that.

In a short time the Jews were carried captive to Babylon, where they remained seventy years. After that they never practiced idolatry. For more than six centuries these horrid rites had been discontinued before Christ gave utterance to the language under consideration. The place had long since ceased to be used for burning human sacrifices. But it was horribly unclean to a Jew ever since Josiah's day. Its name had been used to denote the place of final punishment for devils and wicked men. Thus the Savior uses it in the language now under consideration.

The Lord here speaks of three grades of crime, and three penalties, and three courts. The courts are, first, the judgment; second, the council; the third is not named, but the penalty is, it is "hell fire." The first tribunal is, in the original, *krisis*, here rendered judgment; the second is *sunedrion*, here rendered council; the third penalty is the *Gehenna* of fire, or, as rendered here, "hell fire." The three crimes are: First, being "angry with his brother without a cause;" the second is to "say to his brother *Raca*," or *Raka;* the third is to say "Thou fool," to say *More*. *Raka* is a word of great contempt, but *More* (pronounced with two syllables, thus, *Mo-re*.) was the very meanest epithet that brother could apply to brother. Jesus, in the preceding verse, had just said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment," of the *krisis*. This was the lower court that sat in each one of the cities of Israel. It had the authority to inflict the death penalty on murderers. But, being the lower court, the more difficult and important cases were carried up to the council, the *sunedrion*. This was the Jewish Sanhedrim, the supreme court of the Jewish nation. From its decisions there was no appeal.

Jesus is now, in that "Sermon on the Mount," promulgating his new and "higher law." Under the reign of Christ to desire to commit a wrong deed is equally sinful, so far as the man who entertains the impure and unholy desire is concerned, as if the deed were actually perpetrated. Thus, under the old law, the man who killed was "in danger of the judgment," the *krisis;* but under Christ, the man who indulges malicious hate, who only desires to kill, is "in danger of the judgment," the *krisis*. So, Christ puts the man who has murderous hate in his heart

on the same plane, precisely, where the old law put the man who actually spilled his brother's blood. But the man who embodies that murderous hate that he is nursing in his heart in the utterance of the contemptuous word *Raka*, is a greater sinner, and is "in danger of the council," the *sunedrion*, the Sanhedrim, the highest earthly court acknowledged by a Jew. But the man who formulates the vindictive malice in his heart in the word *More* is a greater sinner still. Neither the judgment, *krisis*, nor the council, *sunedrion*, Sanhedrim, is competent to take cognizance of his case. His offense is beyond their jurisdiction. He is amenable to the court that has power to cast into hell. He is "in danger of hell fire," a penalty that no earthly court can inflict. None but the Supreme Court of the universe has jurisdiction in his case. The penalty is too awful to be entrusted to any court where there is the least possibility of mistake.

Did Jesus here mean to say that the man who said *More* to his brother was in danger of being burnt bodily in the literal valley just south of Jerusalem? We answer NO, for the following reasons:

1. There is no proof that there was at that time any fires kindled in the valley at all. The fires that made the place notorious had been extinguished for more than six hundred years.

2. No court then in existence in Judea had any authority to burn any human being for any offense.

3. No one in that age was in any danger whatever of being cast into the fire of *Gehenna*, south of Jerusalem.

4. If Jesus meant to assert that the man who said to his brother, *More*, was in any danger of burning in the little valley south of the city, he stated what was not true. Being burned literally was not the penalty of any offense under any law then in force in Judea.

5. But Jesus is the Son of God and never did, nor never will, make a false statement. The assertion that he does make, in this place, is strictly true.

6. The man who says to his brother, *More*, Jesus says, "Shall be in danger of hell fire." This is true. If not Jesus never would have said it.

But we had already seen that it would not be true if he had

meant to assert that the man was in danger of the fires of the valley of *gehenna*, near the city. Then the word has another application than that. But the word only has two significations. The one, the valley where Molech was worshiped with human sacrifices, the other, the place of final punishment for both wicked men and devils. In this passage, the latter is meant. From this there can be no reasonable escape.

The phrase, "in danger of," in this place, is the rendering of a single word in the Greek. It is *enokos*, and is rendered, in the Common Version, "in danger of" five times, "guilty of" four times, and 'subject to" once. The best rendering is "subject to." The expression "hell fire," in this place is, in the Greek: *eis teen geenan tou puros.* We give each of these five words, for you see there are five of them, instead of two as in the Common Version, with its literal English meaning printed under it.

Eis teen geenan tou puros.
into the hell of the fire.

But whosoever shall say *More*, "fool,' shall be subject to be cast into the hell of the fire, exactly expresses, in English, what the Savior said in Greek.

The man who denies that there is a hell, into which the man who says *More* to his brother, and never repents, will be cast, makes Jesus a liar. He may be ignorant of what he is doing, but the fact stands, that, whether willfully or ignorantly, he makes our Lord a liar. "Let God be true, but every man a liar," says Paul.

In the 29th verse of the same chapter that we have been considering, and in the same discourse, the Savior says: "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." This is repeated in the next verse. This language can not apply to the hateful valley, for the reasons already given on verse 22nd. There never was in Judea any law to put any one into the literal *gehenna* of fire bodily, and of course no provision to excuse the penalty by cutting off a hand or a foot, or plucking out an eye.

In our last sermon we showed that the duty of subjugating the lusts and appetites was the thing taught in all the places where the Savior said, cut off hand or foot or pluck out an eye.

And now we are able to see clearly that the result of cutting off and plucking out those sinful indulgences will be that we will thereby be saved, not from the *gehenna* here, but from the hell, the *gehenna* of the eternal world. This will be sufficient explanation of the word hell in Matt. viii: 9.

"Fear not them who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell." Matt. x: 28.

"I say unto you my friend, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear him, who after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him." Luke xii: 4, 5.

These are parallel passages, the former being Matthew's, and the latter Luke's account of the same utterances of the Savior. In both, the word hell comes from *gehenna*. The exegesis of the one is the exegesis of the other. *Gehenna* here does not and can not mean the earthly valley of such bad notoriety. All that ever was done, or ever could be done, in that valley was to destroy the body. Man can kill the body, but that is all that he can do. An idolatrous king could burn the bodies of his victims in sacrifice to Molech, but that was all. But the Savior addressed these words to his disciples in view of the fact that they were to be persecuted, imprisoned, scourged and even put to death for Christ's sake. He tells them not to be afraid of their persecutors. His reason for not being afraid of them is that they can do no more than kill the body. His exhortation is to "Fear him who is able to destroy both soul and body in hell." "Fear him who after he hath killed, hath power to cast into hell." Casting into the earthly *gehenna* pertained only to the body, and preceded death. But here is casting into a *gehenna* after death: there is no escape here. The punishment that God will inflict on the impenitent sinner, and the unbelieving sinner, is after death. This is not all; it will affect both soul and body. "Fear him who is able to destroy both soul and body in hell." This puts it beyond the resurrection; for after killing, or after death, the soul and body will be separated until the resurrection. But beyond the resurrection men will have both souls and bodies, and the *gehenna* of that world will receive both the bodies and souls of wicked men.

'Hell, then, lies beyond the final judgment."—*McGarvey.*

This Scripture completely upsets the theory that the penalty due to sin is all executed upon the offender in this life. It is an extinguisher of another human theory of modern times, popularly known as "Soul-sleeping." This theory avers that the soul dies with the body and is unconscious after death, hence the name "Soul-sleeper." But the Lord here very pointedly teaches that while the persecutors of the early Christians could and would kill the bodies of his disciples, they could not kill their souls. According to Christ's words, in this place, the wicked Jews who stoned Stephen to death only killed his body. The history of the case shows beyond all question that Stephen himself so understood it, for while the hard-hearted tyrants were stoning his body to death, he called upon God, saying: "Lord Jesus, receive my spirit." Stephen made no mistake at that time either; for "He being full of the Holy Spirit, looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Under the inspiration of the Spirit, he made no false utterance, nor mistaken prayer, when he said: "Lord Jesus, receive my spirit." The Master most effectually kills both Universalism and Materialism when he says: "Fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both body and soul in hell."

"Woe unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." Matt. xxiii: 15.

Hell in this verse, comes from *gehenna.* "To be a child of hell, was a Hebrew phrase, signifying to be deserving of hell, to be awfully wicked."—*Barnes.* This is correct. The Lord, then, makes the Scribes and Pharisees "deserving of hell and their proselytes more so than themselves. But we have already seen that no body at that time was in any sense liable to the literal, earthly *gehenna.* Jesus here speaks of the hell to which wicked men are going after death and after the resurrection and the final judgment

"Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Matt. xxiii: 33.

Hell here, also, comes from *gehenna.* The blessed Master is

terribly severe on the Pharisees here. He asks the question: "How can ye escape the damnation of hell?" as, to a Pharisee like those to whom he was talking, unanswerable. The meaning is, that the hypocritical Scribes and Pharisees could not and would not "escape the damnation of hell" But the Scribes and Pharisees were in authority in Judea and were in no danger of literal, earthly *gehenna*. But, on account of their hypocrisy and unbelief, they were doomed to the damnation of the hell that will engulf the wicked after death, after the resurrection and after the final judgment day.

Once more, we quote: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." James iii: 6. Here hell comes from *gehenna*. What is the meaning of this Scripture? I will answer. Remember two things: 1. Jesus says that, "Out of the abundance of the heart the mouth speaketh" The tongue is animated, is controlled, "Is set on fire" by the condition of the heart of its owner. The tongue of an angry man speaks angry words. The tongue of a hypocrite speaks lying words of hypocrisy. But all such men are doomed to hell in the end. In this place hell is made to represent the characters of those who are doomed to it. It is thus represented as setting the tongue on fire.

But the literal *gehenna* really never did, even in a figure, set the tongue of its victims on fire. Its victims were little children offered in sacrifice to Molech, more than six centuries before James' day. But this was present, was going on when James wrote. He, too, then meant the place of punishment for the wicked in the eternal world.

In answer to our first question: *What does hell mean?* we are justified in saying that when it comes from *hades* it means *the place or state of departed spirits after death and previous to the general resurrection and judgment*, but that when it comes from *gehenna*, it means the place or state of the wicked *after the general resurrection and judgment.*

Our discourse is already long enough. We stop just here.

Let us, dear brethren, be very careful to continue faithful to the Lord that we come not finally to the awful fate of all the unfaithful in an eternal hell.

And you, my friends, who are yet in your sins, who have

never obeyed the gospel, allow me to warn you "To flee from the wrath to come!" Come and obey the loving Savior to-day. Get ready for that awful "Day of judgment," so that you will not be among the unhappy number, who will call upon the rocks and the mountains to fall upon them and hide them from the face of him who now sits, and will then sit upon the throne.

Come, confess him now. While the brethren sing:

"Day of judgment, day of wonders,"

we earnestly plead with you to come.

SERMON XI.

CHRISTIAN GIVING.

DELIVERED BEFORE THE HOWARD COUNTY MEETING, AT ASHLAND, MO., MAY 19, 1881.

TEXT.—"It is more blessed to give than to receive."—Jesus.

MY DEAR BRETHREN AND SISTERS:

Your candid and serious attention is asked at this time, to one of the most important themes pertaining to the Christian life. It is CHRISTIAN GIVING. It is eminently practical. It pervades the entire Christian dispensation. Christianity itself is a gift. Our salvation is a gift. Christ our Lord and Master is a gift. His shed blood that takes away our sins is a free gift. We can not pay for it and can only receive it as a gift bestowed upon us by divine love. God himself is the first and greatest and best giver. He has given us countless blessings. His noblest gift is his Son whom he has given to take away our sins, to redeem us from the grave and to open to us the gates of the golden city. He has become our King, and his word is our law. Let us now honestly direct our attention to his word and see what he requires of us. In the "Sermon on the Mount," he said to his disciples: "Give to him that asketh thee: and from him that would borrow of thee, turn not thou away."

These words are addressed to his disciples. If we, to-day, are his disciples, these words are applicable to us. The duties here enforced are our duties. On us they are binding. With all the authority of the King's command we are required to give. If any one of us be not a giver, he is in rebellion against the law of the Lord and living in sin. There is no specification here as to what we shall give, or to whom we shall give, or how

much we shall give, only that we must give "to him that asketh." The Savior in this discourse deals with general principles. He simply lays down the law of his kingdom that all his subjects must be givers, must be benevolent, must be liberal, must not be grasping and stingy. The specifications as to when, to whom, how much and for what purpose we should give, we are not told. These are to be learned from the Savior's subsequent teachings, and from the words of the apostles and the example of the primitive Christians, when they acted under the personal supervision of the apostles. But the law of Christ is here clearly laid down that Christians must be givers. To be a Christian, at all, a man must give. The man who does not give is not a true follower of Christ, however deeply and completely he may have been immersed, and however plainly his name may be written on a church, paper, record. To be a practical, real Christian, he must imitate the character of God and follow the example of the Savior. He can not imitate the character of God without being a giver, a liberal giver. To give sparingly, or grudgingly, or not according to ability, is no imitation of God's character. To give simply to be seen of men does not at all imitate the divine character. He who does not give does not follow Jesus. While on earth Christ went about doing good He was a Giver on the grandest scale. He was able to give to each suffering one just the blessing that he needed. If the sufferer were sick he healed him, blind he opened his eyes, deaf he unstopped his ears, lame he made him rise up and walk, insane he clothed him in his right mind, if heart-broken he soothed his troubled soul with words of cheer and hope. To do all these things Jesus possessed unlimited power. To do them, our power is limited. We can not go beyond our ability.

But if we, brethren, to-day, claim to be the followers of Christ, we ought to do all these good things so far as we have the ability. If our fellow man is hungry we can not feed him miraculously. We can not feed hungry thousands on "seven" loaves and "a few small fishes," but we can feed the needy to the extent of our ability. There is no need that any one of us feed thousands. If each one would do his duty according to his ability no one would go hungry whom we ought to feed. No one of us can do the good deeds of Jesus on the large scale on

which he did them. but we can do them in like kind on our limited scale, and thus be his followers But when we close up our hearts and our purses against the appeals of want and woe, we cease to be the followers of Christ, we are no longer his. Stinginess is anti-Christian, and covetousness is idolatry. There is an alarming amount of idolatry even in this enlightened nineteenth century and in free America. It does not bend the knee of flesh as of old to images carved in wood or wrought in metals. It does not now offer human flesh and blood to brazen gods on fiery, smoking altars as it once did. But it does demand and receive the adorations and the affections of multitudes. While it does not receive the adorations and the affections of human hearts bestowed upon the golden, or brazen, or wooden images of gods, who are no gods, it does swallow up the soul's best love for golden gods wrought into the form of dollars, and silver gods wrought into the form of dollars and dimes, for paper gods wrought into the form of bank bills, greenbacks, government bonds and certificates of stock.

Money is a good thing, a most excellent thing, when not prostituted to improper uses. The golden image, that Nebuchadnezzar, the king, set up, was a harmless thing of itself. But the king claimed for it the affections and adorations of the people. The golden image of Nebuchadnezzar would have done little harm if the hearts of the people had never been bestowed upon it. The very best interests of men are subserved by their loving God with all their hearts, loving him supremely. But the very moment a man begins to love an earthly possession and thus to draw his heart away from God he begins to be an idolator. While golden dollars and silver dollars and paper dollars, and the values which they represent, are all good things, excellent things, when put to their right uses, they are bad things when wrongly used. A gold coin is not the proper object of the heart's love. As long as it is made an instrumentality to do good with, it is a good thing to have. But it was never made to be loved. Whenever a man, in the church or out of it, bestows his love, or the affections of his heart, upon his money, he at once has a golden god, or a silver god, or a paper god as the case may be, and he is an idolator. Covetousness closes his heart and his purse to the orphan's cry for bread, and the lost sinner's appeal for the bread of life. Though the poor sinner's

poor, hungry soul pleads through the tears of Jesus, through his crown of thorns, through his mangled bleeding hands and feet, through his dying groans and agonies, through his matchless words of love and mercy uttered on the cross and in the very jaws of death: "Father forgive them for they know not what they do," through his precious blood, the money-loving man turns a deaf ear to the pleadings of the lost soul. No wonder that Paul says, "The love of money is the root of all evil" "The love of money" makes a man stingy, grasping, oppressive, hard-hearted and cruel. "The love of money" takes bread out of children's mouths, shoes off their feet, and turns the lonely widow with her hapless orphans out in the cold. "The love of money" withholds education from the ignorant, and the gospel of Christ from millions of lost sinners.

What is the remedy for this idolatry? For this worship of the dollar god? When righteous kings of olden times would purge Israel of idolatry, they cut down the groves, broke down the altars, and ground the idols, the false gods, to powder. Thus they purified Israel from her idolatry. How shall we purge spiritual Israel of her idolatry? Let us do like the good kings of Judah! Let us smash it! Let us grind the idols to powder! Our idols are not money itself, but the love of it. How destroy the love of it and drive it out of a human heart? The Savior knew how to do it. He advised no half-way measures. There came to him once a young man saying: "Good Master, what shall I do to inherit eternal life?" This man was an idolator in that he loved this world's goods and money. The Master's final answer was: "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven" The Savior's method of grinding his idol to powder was to give his money away. That is the right remedy, the only remedy for a covetous heart for a stingy soul. Brother, if you find that the "love of money" is striking "the root of all evil" down into your heart, kill it, pluck it up root and branch by giving to the needy. Christian giving is the potent remedy. If your case is as desperate as that of the ruler in the Savior's day, you will have to give all that you have. That was *his* only chance and he would not do it. Rather than give all, he declined the promise of eternal life. But no man who has any right to call himself a Christian is so bad as that man. When

he becomes such a lover of this world as was that man, he will have ceased to be a Christian if he ever was one.

There are two cases where a man ought to give all One is the case already considered where a man has gone so far that his idol can only be broken by giving up all. Such a man's soul can only be saved by giving up all, so as utterly to blot out his idol. The other is in the case of necessity, to avert grievous suffering, and to preserve life. A loving father or mother would give all to save the life of a darling child. The disciples gave all at Jerusalem soon after the first preaching of the gospel on the Pentecost day. There is no intimation that the Lord was not well pleased with their giving all at that time. There is one more case of giving all. It is when one wishes to do so for the good of men and the glory of God. This is illustrated by the widow's mite. She gave all, and the Lord himself commended her for it. But these cases of giving all in the nature of things, can not and ought not to be numerous as compared with the constant and repeated givings in which the lives of all Christians ought to abound.

Christian giving, like the Christian life ought to fill up the entire period of time intervening between a man's conversion to Christ and the time of his death. When a Christian man gives to-day all that he has he will likely have nothing to give to-morrow. We ought to give this year, but at the same time remember that we shall be called upon to give next year. Let us remember, brethren, that giving, like prayer, singing, and attendance at the Lord's house, is a Christian duty. As praying to-day does not release us from praying to-morrow, so giving to-day does not release us from giving to-morrow. It is a constant duty.

It is a Christian duty to give to the following objects: 1 To the poor. 2. To the cause of education. 3 To the cause of missions. To give to the poor takes a wide range. Under it may be included the following proper objects: (1) Feeding the hungry. (2) Clothing the naked. (3) Housing the homeless. (4) Doing all these things for the blind, the deaf, the dumb, the lame and the insane. All orphan asylums, asylums for the blind, for the deaf and dumb, for the insane and all other institutions of like kind, of whatever name, are the outgrowth of Christian benevolence. The seed-thought from which they all

spring into life, and usefulness, came down to earth in Jesus Christ, when he came as God's free gift to a lost world, formulated into words when he said: "Give to him that asketh thee: and from him that would borrow of thee turn not thou away." "Freely you have received, freely give." This seed-thought, planted in the human heart by the preaching of the gospel, has germinated and taken root,and has now become a living thing in the form of homes for the friendless, skilled physicians for the insane and afflicted poor, accomplished instructors for the deaf and dumb and blind, and the weak-minded. It may be said that the State does these things. True; but the State is the people organized. The State doing these good things is the people giving in their organized capacity. Where the gospel has not been preached and where Christ is not known, the State does not do these things. In these institutions the people do a work in the name of the State, that is, in the name of the people organized, which they could not do in an individual capacity.

Although the State is doing so much good work, there is still left ample room for Christian giving in our individual capacity and directly in the name of the Lord. There are plenty of poor and lost, and lonely, and ignorant, and suffering, whom we can help, and whom we *must* help, and do it in the Lord's name too, if we value our own soul's salvation.

To give to the cause of education is a religious duty. The State to a certain extent very properly gives secular education. But it does not and it can not give Christian education. None of us would be willing for the State to take control of the religious instruction of our children. We dare not do that in view of the judgment to come. Religious education must be had in the family, in the Sunday-school, in the church and in schools builded and sustained by Christian giving. Such a school is our Female Orphan School now located at Camden Point. While that school has done great good, its good work might have been ten-fold greater had the brethren opened their hearts and their pocket-books more liberally than they have done. The lack of sufficient means has been the one great want that has hindered its greater usefulness.

Thorough Christian education can only be had in Christian schools, Christian colleges, and Christian universities. But

these can never be founded and perpetuated without liberal giving. The buildings have to be erected with the means furnished by Christian benevolence. After the buildings are erected and furnished there is continued need of giving. This is abundantly proved by all State institutions. After buildings are erected and furnished at public expense, the legislature and governor have to make appropriations every session to keep them going. The necessity for this proves that it is necessary to keep on, from year to year, fostering our Christian colleges by continued giving. Our liberality, dear brethren, has heretofore been too spasmodic. We have sometimes been full of zeal and have given generously and nobly and started schools with fine prospects, but afterwards allowed our ardor to abate, our zeal to grow cold, our efforts to flag and our contributions to cease; thus allowing our young colleges, some of them to perish from the face of the earth, and others to struggle with poverty for years to maintain a precarious existence.

Brethren and sisters, we need to have broader, deeper, higher, grander and more Christlike conceptions of Christian benevolence. We must get rid of the idea that doing well one year is in any sense of the word a reasonable excuse for not doing equally well every year thereafter. Another sad mistake into which many fall is, that, when age begins to creep upon them they stop giving because they can not make money as they once could, they can not labor as they once did. This is all wrong with those who are the most able to give. Of course with a man who can only give of the daily labor of his hands, or who has no capital except his ability to work, advancing age is a reasonable excuse. But, with those who have capital it is an unreasonable plea. It is greatly to be feared that it is an invention of a covetous heart to silence the remonstrances of a guilty conscience. The truth is that the older a man is who has capital, the shorter the time that he will need it himself, and the more able he is to give to the Lord. All over this country there are old people who have much more than they can possibly expend on their own reasonable wants while they can expect to live, who will give little or nothing to the Lord's poor or to the purpose of education, or to the cause of missions, giving their age, when pressed, as a reason for not giving, when, in fact, their age is an indisputable proof that they will need but little of their possession.

The third object to which, in addition to giving to the poor and to the cause of education, we ought to give continuously, is the work of missions Ever since Jesus said: "Go teach all nations;" "Go ye into all the world and preach the gospel to every creature," it has been the duty of his disciples to shoulder the responsibility and see that the gospel is carried into all parts of the world The obligation rests on the whole church, and every member of the church has his share of the responsibility. The man who goes in person to preach Christ in the far off regions of the earth obeys the precepts of the great commission. The man who gives of his earnings and of his goods to feed and clothe the man who goes, also obeys the commission. But the man who neither goes nor gives anything to him who does go, lives in violation of the authority of the Great King who gave the commisson. He, who gives nothing to further on the work of the commission, is a sinner against the Lord Jesus Christ. "Sin is the transgression of the law." The great commission is the law of Christ, and he who neglects or refuses to help carry it out transgresses the law of Christ and thereby becomes a sinner. Let us be very careful brethren that we comply with the requirement of our dear Savior. Let us not disregard his authority.

We come now to ask the question: Why all this giving? Why has God required that we should give? There is more than one why. We are called upon to give to the poor that their wants may be supplied. That is *a* good reason. We are called upon to give to the cause of education that the ignorant may be enlightened and cultivated and refined. That also is *a* good reason for giving. We are expected to give to missions that sinners may believe in Christ and be saved. That is *a* most excellent reason for giving. Again, the Master commands us to give, and that fact constitutes a sufficient reason for giving. But there is another reason, an all-powerful reason, why we should all be givers and liberal givers at that. Jesus said: "It is more blessed to give, than to receive" Here is another most potent reason for giving. It is: that the giver may have a blessing, and that, a greater, grander, and better blessing than he bestows upon another. When you my brother, my sister, give food to a hungry, starving fellow-being you confer upon him a needed blessing, but you will get a greater one; you benefit his

body, but you enrich your own soul. When you bring under your hospitable roof a homeless orphan child, you confer upon it a great blessing, but you get a greater one. While you are giving the orphan an earthly home, you are securing for yourself a heavenly home.

How is it true that "It is more blessed to give, than to receive?" Let us, brethren, carefully look at this question in the light of facts. 1. You, brethren and sisters, are candidates for heaven. 2. The society of heaven is pure and Godlike and there is no discord there. 3. Every spiritual intelligence ever admitted there must be in union with God. To be unlike him will exclude from heaven. 4. God is an unselfish giver. 5. When you unselfishly give you act like God. You are animated by the same spirit and desire to do others good. Your heart is more completely transformed into the divine image by giving than in any other way. Thus, my brother, when you give, you supply another's want, but you make yourself like God, and there is no blessing equal to being like the heavenly Father.

Thus the stingy man, who selfishly refuses to give, in so doing cheats his own soul out of the highest possible good to which it may attain. He thus disqualifies himself for the society of the kingdom above. For a few paltry dollars, that belong to the Lord, and that he covetously ties up in his own pocket, he sells his mansion in the Father's house, his crown of glory, his share in the tree of life and in the river of water of life. Eternal life bartered away to gratify a selfish disposition for a few days on earth!

Brethren, let us all become givers! While there is some liberal giving, it is largely done by the few, while the many have not been doing much. Whenever we *all* become givers, the Lord's work will move grandly on. Our schools, our colleges, and our missions would all be prosperous. Our churches would be warm, zealous, and happy. Sinners would be converted and the word of life would be rapidly carried to the uttermost parts of the earth. Our souls would be fitted for the joys of the world to come.

That we may all be stirred up to more zeal, to more love, to more prayer and to more Christian giving in this life, and that we may so live, and so work, that we may be crowned with glory in the everlasting kingdom is my prayer for Christ's sake.

SERMON XII.

INAUGURAL ADDRESS,

DELIVERED BEFORE THE TRUSTEES, PROFESSORS, STUDENTS AND PATRONS OF CHRISTIAN UNIVERSITY, CANTON, MISSOURI, JUNE 2, 1881.

TEXT.—"Let the word of Christ dwell in you richly in all wisdom.—*Paul.*

GENTLEMEN OF THE BOARD OF TRUSTEES :

I appear before you and in the presence of the professors, students, patrons and friends of Christian University to receive from your hands the honorable office of President of this institution, to which you have elected me, and at this hour to assume the responsibilities and begin to discharge the duties of the office.

It is meet that I should give expression to my own convictions as to what collegiate education ought to be, and to my own determination as to the work of the University while I shall be its presiding officer.

1. I believe that every human being will continue to exist eternally. I have no idea that a man will ever cease to be. I believe that, while the endless ages of eternity continue to be, man will have a conscious existence without cessation of being.

2. I believe that whether that endless conscious being shall be happy or miserable depends upon the character of the life lived in this world.

3. I believe that the eternal, self-existing God created man designing him for both usefulness and happiness, designing him to be happy and to make others happy.

4. I believe that all education, whether in the family, or in

the church, or in the college, ought to be such as to prepare the pupil for happiness and usefulness both in this world and the world to come, and such as to avoid misery and wretchedness, both in the life that now is and that which is to come.

5. I believe that inasmuch as every human being is possessed of a body, an intellect and a spirit, and inasmuch as either happiness or misery may come from the body or the intellect, or the spirit, all education, whether collegiate or otherwise, ought to take account of the bodily, the intellectual and the spiritual nature of humanity, ought to preserve the equilibrium of body, intellect and spirit. It is not desirable to make physical giants, and mental and moral dwarfs. Nor is it desirable to make mental giants, and physical and moral dwarfs. Nor is it desirable to make, even, moral giants, and physical and mental dwarfs. But it is very desirable to develop all the three natures evenly balanced. This will make a happy man and one who can be useful, dispensing blessings all along the pathway of life.

6. Believing as I do, that the Bible is God's revelation to men, giving us the true history of our origin, and a perfect standard of morals and right, for the life that now is, and opening to us the portals of the eternal future, I shall, to the best of my ability, seek to lead my pupils in the departments of "Sacred History" and "Sacred Literature" to a correct understanding of its truths and principles. Indeed, it shall be my endeavor to inspire all the students who may hereafter attend the institution with profound reverence for its pure principles and unwavering faith in its facts, its promises and its threatenings.

7. It shall be my most earnest desire and effort to have all the work in all the departments of the University thoroughly done. I can say in truth that I have all my life loved thoroughness and despised superficiality. In this desire I feel perfectly certain of the sympathy and co-operation of the accomplished and scholarly gentlemen who will be my associates in the Faculty. I also feel confident of the moral support and approbation of you gentlemen of the Board, in my effort to have all that we do, well done. With all this I shall still need the help of the students to make the institution continue to maintain a high character for thoroughness. The best teachers in the world can not make accurate scholars out of students who will not persistently study their lessons. But when teachers and pupils work

earnestly and faithfully together in love, the result is sure to be close, critical scholarship, creditable alike to teacher and pupils.

8. It shall be my purpose to enlarge the usefulness of the University in every way that I can possibly. I shall use all my energies to increase the number of students. That is the first consideration in enlarging the field of good work. We can instruct double the number of pupils just as well, and without increase of expense, as the number usually in attendance. I appeal to you gentlemen of the Board, and the professors, and to the citizens of Canton generally, to help me in this effort. There are hundreds of young gentlemen and young ladies in the country who ought to have a better education than they can get in their own neighborhood. Some of them will come to Christian University if the claims of the institution and its facilities for doing them good can only be placed before them. Let us all unite our efforts this summer to get the school more fully before the public than has yet been done.

9. With the rules and regulations of the school as published in the last catalogue I am satisfied, and would not recommend any changes now. It shall be my aim to live up to those rules myself, and I shall regard it my duty to kindly and mildly, but firmly and faithfully enforce them.

10. The library ought to be enlarged. Whenever and wherever I can secure a good book I will do it. I venture to suggest to every friend of the University to do the same thing. Let us enlarge our facilities for usefulness whenever we can without going in debt. I understand that there is no debt hanging over this building, nor this corporation. Let us all set our faces like flint against going in debt.

11. I appeal to all graduates of the University, and specially to the young ladies and gentlemen who have just received their diplomas, to remember their *Alma Mater* with affection. They will have it often in their power to render her assistance by influencing both ladies and gentlemen to become students. Every graduate must have a field of labor and usefulness somewhere. Wherever that field may be there will be young people who ought to go to school, who ought to aspire to a good education. To these young people they can say: "Christian University, at Canton, Mo., is a good place to obtain a superior education, Christian education. Canton is a good town. Her

citizens are intelligent, virtuous, enterprising, Christian and hospitable." The graduate can say this with telling effect, for he or she has been here and can speak from experience. We appeal with confidence to the graduates for their sympathy and help in sending us new students, in increasing the library, in sending specimens to the museum.

12. I must now be allowed to address myself to the students of the present session who are not yet graduates. I most heartily invite you to return next session, and the next until your scholarship will justify the Faculty in giving you each a diploma. I have one more request to make of each student. That is that each one of you make a special effort to bring a new student with you next September. Many of you can do it if you will try in good earnest Try has accomplished wonders and can do it again.

13. I also desire to say to the professors that I expect to enjoy being a co-laborer with them I trust that we shall be able to work together as one man for the prosperity of the University, the good of the students committed to our keeping, and for the glory of God. Let us be "Knit together in love," constantly "endeavoring to keep the unity of the Spirit in the bond of peace" Let us be sure that we comply in our own persons and in our own hearts with Paul's injunction to the Colossians, when he says to them: "Let the word of Christ dwell in you richly in all wisdom." Whether we teach the languages, or mathematics or the sciences, we shall need to have our own hearts full of the word of Christ, so that our words and our daily lives shall be the outgrowth of his teachings. Let our daily lives be a constant exhibition of the Spirit of the great Teacher. Let us remember that our pupils need not only to be fitted for the enjoyments of this earth-life of "three score and ten," less or more, and for its duties, but they are also to be fitted to fill places of honor and bliss in "the everlasting kingdom of our Lord and Savior Jesus Christ." With "the word of Christ" dwelling in us "richly in all wisdom," we shall constitute a band of brothers willing and glad to help one another and bear one another's burdens. In that way and in that spirit, dear brothers, we shall, with the Lord's help, be able to bear the burdens of Christian University and carry her onward and upward, higher and still higher in her career of usefulness, dispensing blessings on every hand along her upward pathway of glory.

14. And finally, permit me to express my feelings toward the man whom I am to succeed. He is my brother beloved in the Lord. My personal acquaintance with him began since his coming to Canton. I knew him before as a public man, but had not seen his face nor heard his voice. We first met face to face at a lonely railroad station about three years ago. At that little railroad depot, without anybody to introduce us, we became acquainted. By his manly, gentlemanly, Christian bearing, R. Lin ave won my heart then and there, and we have been fast friends ever since. No man has won my love more rapidly than he. My best wishes and my prayers shall go with him to his new field of work. I shall also feel stronger for my own duties in full belief that I shall have his sympathy and his prayers for my success. I shall feel free to counsel with him and be assisted by his advice. Though bodily we shall be hundreds of miles apart, in affection and spirit we shall be very close together.

Now, gentlemen of the Board of Trustees, with humble and confident reliance upon the God of Israel for help and strength, rather than upon myself, I am ready to assume the duties of the office to which you have elected me, fully expecting your wise counsel and co-operation as long as I shall be the President of Christian University.

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